VERITAS

ST. ALBERT'S COLLEGE LIBRARY

ST. THOMAS AQUINAS, THE ANGELIC DOCTOR.

Frontispiece.

ST. ALBERT'S COLLEGE LIBRARY

THE LIFE

OF

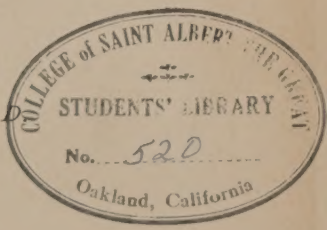
ST. THOMAS AQUINAS,

THE ANGELIC DOCTOR

EDITED BY

FATHER PIUS CAVANAGH, O.P.

ILLUSTRATED



LONDON: BURNS & OATES, LIMITED.
NEW YORK: CATHOLIC PUBLICATION SOCIETY COMPANY.

Nihil Obstat:

Fr. Philippus Limerick, O.P.

Censor deputatus.

Imprimatur:

✠ HENRICUS EDUARDUS,

Card. Archiep. Westmonast.

Aprilis 15, 1890.

Revisores Ordinis:

Fr. Raymundus Palmer, O.P.

Fr. Philippus Limerick, O.P.

CONTENTS.

PART FIRST.

CHAPTER I.

PAGE

THE ANCESTORS OF ST. THOMAS 1

CHAPTER II.

PARENTS OF ST. THOMAS.—BIRTH —EARLY EDUCATION 8

CHAPTER III.

MONTE CASSINO 13

CHAPTER IV.

THE UNIVERSITY OF NAPLES.—VOCATION.—TROUBLED STATE OF THE CHURCH IN ITALY 21

CHAPTER V.

THE CLOTHING OF ST. THOMAS.—THE TRIALS OF VOCATION 30

CHAPTER VI.

THE CAPTIVITY.—DELIVERANCE.—PROFESSION OF ST. THOMAS 37

CHAPTER VII.

BLESSED ALBERT THE GREAT.—COLOGNE 47

CHAPTER VIII.

THE UNIVERSITY OF PARIS.—THE CONVENT OF ST. JACQUES 56

CHAPTER IX.

STUDENT LIFE AT ST. JACQUES.—LETTER OF ST. THOMAS. —ST. BONAVENTURE 63

CHAPTER X.

TEACHING AT COLOGNE.—ORDINATION.—THE AQUINO FAMILY.—DEATH OF THE EMPEROR FREDERICK... 71

PART SECOND.

CHAPTER I.

THE INFLUENCE OF THE MENDICANT ORDERS ... 79

CHAPTER II. PAGE

TEACHING IN PARIS.—WILLIAM OF ST. AMOUR.—DEFENCE OF THE MENDICANT ORDERS 87

CHAPTER III.

ST THOMAS MADE DOCTOR.—ST. BONAVENTURE.—ST. LOUIS IX.—MIRACULOUS MANIFESTATION... ... 101

CHAPTER IV.

URBAN IV.—ST. THOMAS IN ITALY.—THE CHAPTER OF LONDON 114

CHAPTER V.

ST. JULIANA OF CORNILLON.—FEAST AND OFFICE OF CORPUS CHRISTI.—DEATH OF URBAN IV.... ... 123

CHAPTER VI.

CLEMENT IV.—BOLOGNA.—PARIS.—NAPLES 137

CHAPTER VII.

ST. GREGORY X.—ST. BONAVENTURE.—THIRD MIRACULOUS MANIFESTATION TO ST. THOMAS.—END OF HIS WRITINGS.—HE LEAVES NAPLES TO ATTEND THE COUNCIL OF LYONS 148

CHAPTER VIII.

TOURNEY.—LAST ILLNESS AND DEATH OF ST. THOMAS 158

CHAPTER IX.

MIRACULOUS OCCURRENCES.—FUNERAL OF ST. THOMAS.—THE COUNCIL OF LYONS.—DEATH OF ST. BONAVENTURE 171

PART THIRD.

CHAPTER I.

CHARACTERISTICS OF ST. THOMAS.—ANECDOTES ... 181

CHAPTER II.

THE WRITINGS OF ST. THOMAS.—THE SUMMA THEOLOGICA 198

CHAPTER III.

THE CANONISATION OF ST. THOMAS 213

CHAPTER IV.

TRANSLATION OF THE BODY OF ST. THOMAS 224

CHAPTER V.

ST. THOMAS AQUINAS AND POPE LEO XIII 237

APPENDIX 247

ILLUSTRATIONS.

St. Thomas, the Angelic Doctor ... Frontispiece

PAGE.

Thomas announces his desire of being received into the Dominican Order 26

Imprisonment in the Tower of San Giovanni ... 36

Two Angels from Heaven appeared to him and girded him with a miraculous cord 41

Release of Thomas from his prison 43

"We call Brother Thomas a dumb ox! Well, I tell you, that so loud will be the bellowing of his doctrine, that it will resound to the remotest part of the world!" 54

"Thomas, thou hast written well of the Sacrament of My Body!" 111

Deathbed of St. Thomas... 164

St. Thomas is assisted in his writings by SS. Peter and Paul 189

Canonisation of St. Thomas 220

The Three Meteors 248

ST. THOMAS AQUINAS.

BORN A.D. 1225. DIED 1274.

POPES.		EMPERORS.	KING OF ENGLAND.	KINGS OF FRANCE.	KINGS OF SPAIN.
Honorius III. died	1227	Frederick II. .. 1250			
Gregory IX. ,,	1241	Conrad IV. .. 1254		Louis VIII. .. 1226	Frederick III... 1252
Celestine IV. ,,	1241	Interregnum.	Henry III. 1272	St. Louis IX.... 1270	Alphonsus X.... ——
Innocent IV. ,,	1254				St. Ferdinand of Castille 1252
Alexander IV. ,,	1261				James, King of Aragon ——
Urban IV. ,,	1265				
Clement IV. ,,	1268				
Gregory X. ,,	1276				

CONTEMPORARY DOMINICAN SAINTS AND BLESSED.

St. Dominic	1221	B. Ambrose of Sienna	1286	B. James of Voragine	1298	B. Bartholomew of Braganza	1270
B. Reginald of Orleans	1220	S. James of Bevagna	1301	B. Peter Gonsalez ...	1254	B. Margaret of Hungary...	1270
B. Jordan of Saxony ..	1237	St. Peter, Martyr ..	1252	B. Albert of Bergamo	1279	B. Emilice Bicchieri...	1278
St. Raymond of Pennafort	1275	B. Sadoc and Companions, MM.	1260	B. Giles	1268	B. Benvenuto Bojano.	1292
B. Humbert	——	B. Nicholas of Palea	1252	St. Hyacinth	1257		
B. Albert the Great ...	**1277**			B. Ceslaus	1242		

INTRODUCTION.

AMONGST all the deep thinkers and theologians of his own day, or of those who have flourished in the Church of God before or after him, the palm may be justly given to St. Thomas Aquinas. God gave him a magnificent mind, which St. Thomas filled with vast, and varied, and wonderful learning. The Angelic Doctor will ever stand out as supreme in intellect, and with his splendid genius, as one of the master minds of the human race.

One of the most striking features of his lofty genius was his power of discerning and transforming everything great and noble in human intelligence which could be turned to the glory of God. How marvellously he takes up the writings of the great Aristotle, welds them into Christian philosophy and makes them do homage to Faith. He seems to have Christianised

the great pagan philosopher, and conquering him, led him to offer the majesty of human intellect before the Shrine of Revelation.

Wisely and well has the saintly and learned Pontiff, Leo XIII., urged all Christian students to take the Angelic Doctor for their model, master, and patron.

As an English popular Life of St. Thomas seems much needed, the aim of the following pages is to fill up this void, and to lead to a deeper knowledge, truer love, and more sterling appreciation of one of the marvellous sons of Christianity.

Largely has the eloquent and popular life of the Saint, by the Dominican Père Joyau,* been used, and the rich mines of the learned Touron and Tocco well explored, in compiling this life.

I have to acknowledge the great kindness and courtesy of Père Joyau for the use of his literary labours, and of the plates found in this work now offered to the English-speaking public.

THE EDITOR.

* *Saint Thomas d'Aquin, Patron des Ecoles Catholiques*, par R. P. Joyau, Directeur de l'Ecole Apostolique Dominicaine, a Poitiers.

THE LIFE OF ST. THOMAS AQUINAS.

Chapter I.

The Ancestors of St. Thomas.

THE Aquino family, one of the most noble in Italy, was descended from Lombard princes, who had been illustrious in the wars of Charlemagne against the Saracens. It was allied to the royal houses of Sicily, Aragon, and France, and to the imperial family of Germany.

Thomas, Duke of Sommacoli, the grandfather of St. Thomas, was Lieutenant-General of the Holy Roman Empire, and renowned as a warrior. The Emperor, Frederick I., held him in the highest esteem, and gave him his sister, Frances of Suabia, in marriage, with the county of Acerra for her dowry. Their son, Landulf, Count of Aquino, and Lord of Loreto,

Acerra, and Belcastro, was the father of St. Thomas.

The mother of the Saint, Theodora, of the Caraccioli family, and Countess of Teano in her own right, was descended from the Norman barons who early in the eleventh century had conquered the south of Italy. Amongst them we find the names of Tancred, Bohemund, and Guiscard, the famous warriors of the Crusades. After driving out the Saracens and Greeks from that part of Italy, the Norman chiefs gradually founded the kingdom of Naples and the Two Sicilies. Though they were a pious race, they were at first troublesome neighbours to the Holy See. On one occasion, indeed, they took St. Leo IX. prisoner. But his captors threw themselves at his feet, and craved absolution. They then did homage for their newly acquired territories, which they held thenceforward in feudal tenure from the Popes, to whom they proved loyal allies. Their power increased under the celebrated Robert Guiscard, and in 1130, his son Roger was crowned the first King of Sicily, by Pope Nicholas II.

The great uncle of St. Thomas, the Emperor Frederick I. (surnamed Barbarossa, from the red colour of his beard), had great abilities and

ST. ALBERT'S COLLEGE LIBRARY

military talent. His high personal qualities made him the idol of his German subjects, and traditions similar to those of our own King Arthur still cling to his memory in parts of Germany. He would have been one of the greatest sovereigns of the Middle Ages, had it not been for the inordinate ambition which prompted him to cross the Alps three times, to carry bloodshed and desolation into Italy.

His first expedition was successful. The disunion of the great Lombard cities enabled him to assert the old imperial rights, and he became master of nearly the whole of Lombardy.

Frederick was at first on friendly terms with the Pope; his determination, however, to seize the vast territories in Tuscany, which the Countess Matilda had given to the Holy See, soon provoked a conflict. Then began the famous strife between the Guelphs, as the followers of the Pope were called, and the Ghibellines, the partisans of the Emperor.

In 1160 Frederick again arrived in Lombardy with an army of 115,000 men. He was at first victorious. Tortona and Milan, which had held out against him, were overcome. Tortona was levelled to the ground; Milan, forced by famine

to surrender after a siege of ten months, was still more cruelly treated. The walls and houses were rased to the ground; the splendid churches pillaged and desecrated, and the relics of the three kings, which had been carried there from Constantinople, were taken from the cathedral and sent to Cologne, where they still remain. Milan was, moreover, erased from the list of cities.

The Emperor next marched to Rome with his great army, and began the siege. The fate of the Eternal City seemed only a question of time. But in the autumn a terrible pestilence broke out and suddenly destroyed the mighty army of invaders, which comprised the very flower of German nobility. Frederick returned hastily to Germany, and began to recruit a fresh army.

The Lombard cities had now learned wisdom. They united in a league with the Pope and the nobles of Tuscany and the Romagna. They rebuilt Milan and founded a new and great city which they named Alessandria, in honour of Pope Alexander III. The Emperor once more returned with a large army. He was utterly defeated in the battle of Legnano, and it was with the greatest difficulty that he escaped in disguise from the battle-field.

But he showed greatness of soul in his adversity. A meeting was arranged between the Pope and himself at Venice, through the Doge. It took place in the porch of the Church of St. Mark (1177). When Frederick beheld the venerable Pontiff, he was struck with sudden awe. He fell on his knees and kissed the feet of Alexander, who raised him with tears of joy and embraced him. Three slabs of red marble still record the spot in the porch of the church.

The Emperor cheerfully signed a treaty of peace, which left him little more than titular rights over Lombardy. He afterwards took the cross, and headed an army to Palestine. Two years later he was drowned whilst swimming across the river Cydnus.

By the marriage of his son Henry VI. to Constantia, daughter of Roger I., the crown of Sicily passed to his descendants. The Norman candidate, Tancred, was supported by Richard Cœur de Lion. This was the cause of the barbarous treatment of the brave King on his return from Palestine, by Henry. He repented on his deathbed, and ordered that the ransom paid by the English for Richard should be returned.

His son Frederick was confided by his

mother, Constantia, at her death, to the guardianship of Pope Innocent III., who protected him from his enemies, and so directed his education and encouraged his brilliant talents, that he became one of the most learned and accomplished men of the age. He was crowned King of Sicily in 1201, and by the influence of the Pope was made Emperor of Germany at the death of Otho IV., the successor of Henry VI. (1212). Frederick II. made a most ungrateful return for the favours he had received from Rome, and became a bitter and vindictive enemy to the Holy See.

St. Thomas had saints for his kindred as well as warriors. The Aquino family could claim relationship with St. Gregory the Great, through the Frangipani line, in the past, as with St. Louis of France, and St. Ferdinand of Castille, in the contemporary generation. By the Saxon descent of his grandmother, Frances of Suabia, St. Thomas inherited, it must be said, many of the characteristics, as well as the lineage, of royal Saxon saints.

The town of Aquino lies in the centre of the fertile plain of the Campagna Felix, part of the old Terra di Lavoro, in the kingdom of Naples. It was formerly a Roman colony, and

was the birthplace of the poet Juvenal. The Castle of Rocca Sicca was built on a rugged rock, on the spur of one of the mountains overlooking the town, and over-hanging the torrent of Melfi, which flows from the highest parts of the Apennines. From the end of the eleventh century, when it had been wrested from the great Abbey of Monte Cassino by one of the former Counts of Aquino, it had become the feudal home of the family. Since that time they had maintained most cordial relations with Monte Cassino, which faced Rocca Sicca, being situated on a mountain at the opposite side of the plain of the Campagna Felix.

The ruins of the castle can hardly be traced now from the rock, at Rocca Sicca.

The picturesque town of Aquino is still an object of interest to travellers. It is surrounded with beautiful trees which give delightful shade, and is remarkable for the abundance of clear and limpid fountains in the vicinity, from which the name of Aquino was probably derived. The town is an Episcopal See and has a Chapter of ten Canons.

Chapter II.

Parents of St. Thomas—Birth—Early Education.

OF Count Landulf, the father of St. Thomas, little is recorded, except that he was a chivalrous knight, and a good Christian. Much more is said of his mother, the Countess Theodora. She had great strength of character, and was inclined to be self-willed, and somewhat despotic. But she had many virtues, strong family affection, and devotion to what she considered to be the interests of her children. She was also devout, and very charitable to the poor.

Landulf and Theodora had already five children, and were expecting the birth of a sixth, when the following incident is related in all the early histories of St. Thomas, to have occurred.

There lived in the neighbourhood of Rocca Sicca a hermit named Bonus, renowned for virtue and reputed as a Saint. One day, moved, we read, by the Holy Spirit, he suddenly appeared in one of the rooms of the castle. Clad in a rough garment, with flowing hair, Bonus pointed to a picture of St. Dominic which hung from a statue of Our Lady, and thus addressed the amazed Theodora: "Rejoice, O lady, for thou art about to have a son, whom thou shalt call Thomas. Thou and thy husband will think to make him a monk in the Monastery of Monte Cassino, where reposes the body of the Blessed Benedict, in the hope that your son will attain to the honours and riches of that monastery. But God has ordained otherwise, because he will be a Brother of the Order of Preachers. Such will be his learning and his holiness, that his equal will not be found throughout the world." To this the lady replied: "I am not worthy to have such a son; but may the will of God be done, according to His good pleasure."

Some time afterwards Theodora gave birth to a son, either at the end of 1224, or during the first two months of 1225.* The reigning Pope,

* Some authorities place the date two years later.

Honorius III., stood godfather, being represented by the Bishop of Aquino. And the child received in baptism the name of Thomas, more in memory of his famous grandfather, than out of deference to the words of the hermit. The name Thomas, which signifies an abyss, was said later to have predicted that the child should become one day an abyss of sacred science, from which the Councils of the Church would draw their definitions, and universities their teaching.

The child was favoured with a special mark of Divine protection during his infancy. One summer night, a thunderstorm, which had been gathering for some time, broke over the Castle of Rocca Sicca with sudden and terrific violence. A fork of lightning flashed through the window of the nursery, in which the two youngest children slept, and instantly killed the little sister who was close to the infant. Theodora rushed frantically to the spot, and found her youngest girl stretched out lifeless, whilst St. Thomas slept tranquilly in the arms of his nurse. This miraculous escape, which certainly typified the unruffled calm of the Saint through the storms of after life, caused the popular devotion to St. Thomas, as the patron against thunderstorms and sudden death.

The infant was now more precious than ever to his mother, who could not endure to be separated from him. On one occasion she took him to the baths at Naples, and a small roll of paper appeared in his hand when they were preparing to bathe him. His nurse tried to take it from him, but he held it fast, and resisted with sobs and tears. His mother at last opened his hand, but finding the words "Ave Maria" written on the scroll, instantly gave it back. The child seized it eagerly and swallowed it, some say in imitation of Ezechiel the prophet. At any time that he was in childish grief, the sight of a book or manuscript would always console him, so great was his delight in handling it and turning over the leaves. One day, before he could walk alone, he happened to find a chest open, in which the family papers were kept; he took them out, one by one, and arranged them in neat and symmetrical order.

Trifling as these things may appear, the authors of his life dwell fondly upon them, as foreshadowing his future love of Scripture, and devotion to the Blessed Virgin. And as he is the model of youth from earliest childhood, nothing which in any way marks his individuality can be unimportant.

Holy men tell us very startling things about the beauty and holiness of the infant soul: the power of its faith and innocence, and the value of the golden age which elapses before the use of reason—too often unrecognised till it has passed away. We seem to realise all this in the early childhood of St. Thomas. As it advanced, his angelic beauty and sweetness of temper increased, so that he charmed irresistibly all who saw him; the dawn of his intellect was marked by flashes of genius which gave promise of the magnificent future. The care of his pious mother preserved him from the shadow of evil, and directed his first thoughts to God. To the inhabitants of Rocca Sicca, he was a constant subject of joy and wonder.

Landulf, who had destined his two eldest sons to the military life, determined to send Thomas to the Benedictines at Monte Cassino for his education. The abbey was only six miles distant from Rocca Sicca, and stood right in view of the castle. It must have constantly reminded Theodora, that the hour of separation from her son was drawing nearer every day. It came when Thomas was barely five years old.

Chapter III.

Monte Cassino.

THE Abbey of Monte Cassino, which is situated on the side of a mountain overlooking the plain of Aquino, was founded by St. Benedict in the year 529, on the ruins of an old temple of Apollo. It was endowed with lands in the first instance by the noble Roman senator Tertúllus, who had entrusted his son, St. Placidus, to the care of the holy founder at the age of seven. St. Benedict remained at the abbey till his death in 543, which took place soon after that of his sister, St. Scholastica, who was Abbess of a neighbouring convent; they were both buried within the precincts of Monte Cassino. It became a great place of pilgrimage to the whole of the Christian world, and surpassed in power and wealth all the other Benedictine monasteries. At one time it included in its dependencies, four bishoprics, two

principalities, and over four hundred towns and villages. The mighty abbey had undergone remarkable vicissitudes. Before the time of St. Thomas it had been destroyed by the Lombards in 580, burnt by the Saracens in 884, and again demolished by the Normans in 1046. Three times also it had been overthrown by earthquakes; but it always rose again with renewed life and splendour, and has carried down to the present time the holiness of its monastic life and the glory of its literary fame.

The Benedictine rule made special provision for the care and training of the young, and from the time of St. Maurus and St. Placidus, it had been the custom for noble families to send their children to the Benedictine monks for education. They did not return to their parents till the end of the course, and many remained to embrace the monastic life. The Aquino family had long been connected with the great abbey, both as students and allies. Three times had the ancestors of Landulf and Theodora risked life and fortune in its defence; and during the infancy of St. Thomas, Sinibald, the brother of Count Landulf, had been elected the fifty-seventh Abbot. There was reason to hope, therefore, that this

child of unusual promise might one day succeed him in that high dignity.

There was a beautiful and solemn Benedictine rite of dedication of a child to the Religious state, in use at that time. The parents took them to the church, from the age of three, and presented them in the sanctuary, where with their little hands wrapped in the corporal, they were offered for the Religious life until they were of age to ratify the engagement for themselves.

But however likely it seems to be that the parents of St. Thomas would have made this solemn offering of their son, there is no proof whatever that they did so, or that he wore any cowl or habit, except as the pupil of the monastic school. The only evidence on the subject is that of one of the witnesses at the canonisation of St. Thomas, Bartholomew of Capua, Chancellor and pronotary of the kingdom of Sicily. "His father," he declared, "presented the said Brother Thomas to the monastery when quite a child, with the idea of his being raised one day to the government of the abbey."* William of Tocco tells us, moreover,

* *Monachavit dictum Fratrem Thomam, disponens eum Abbatiæ præficere Cassinensi.*

that it was his nurse who was charged with the duty of presenting him to the Abbot in the name of his parents.

It was then in the year 1229, or 1230, that the future Angelic Doctor parted from his parents, whose grief prevented them from accompanying him, and was conducted by his nurse to the mighty abbey which was only two leagues distant from Rocca Sicca.

The monks of Monte Cassino, who were acquainted with the marvellous incidents of the boy's earliest years, welcomed their new pupil with joy and pride, and handed him over to the care of a monk specially chosen for the purpose. Under the guidance of this good Religious, Thomas soon began to make rapid progress in his studies, and to show signs of virtue far beyond his years.

Not only the joy, holiness, and peace of the monastic training, but its very restraints, however naturally irksome to children, were delightful to Thomas. Anything like carelessness or frivolity was utterly foreign to his nature. He avoided as much as possible the amusements and conversation of his companions, whilst he was always amiable and ready to help them by some kind action. Above all, he tried to bring

these back to their duty, when they had committed faults, and his influence over them was considerable. He loved prayer, silence, and solitude, spent a considerable time in church, and was never without a book in his hand. His diligence in study was remarkable, and he never failed to master the most difficult task.

With the growth of his reason and reflection, there grew also in his soul one absorbing thought. It was the thought of God. It happened one day, that Thomas and his young companions were rambling through the extensive woods near the abbey, under the care of a venerable monk. The youthful band had come to a halt, and were amusing themselves under the shade of an ancient oak. Thomas stood silent a little apart. The Religious approached him, laid his hand on the child, and asked him what he was thinking about. Whereupon Thomas raised his head, and fixing his eyes on the old man, replied: "Tell me, Master, what is God?" He meditated long on the answer, but often repeated the question.

His progress in study must have been extraordinary, for we have the testimony of the Dominican Fra Tolomeo di Lucca, afterwards his confessor, that St. Thomas had studied not

only grammar, which then included poetry, but also the rudiments of logic and philosophy, whilst he was at Monte Cassino.

Thomas had pursued his studies for nearly five years, when the Abbot Sinibald became so much impressed by his genius, his ardour for study, and the indications of sanctity far beyond his years, that he sent for Count Landulf, and informed him that his son was now ready to begin the university course of higher studies. It was then arranged that Thomas should at once enter the University of Naples, the only one in which Neapolitan youths were allowed by the Emperor to study. At the earnest desire of the Countess Theodora, it was agreed that her son should spend a short time with his family at the Castle of Loreto, where they were then living. It is interesting to note this connection of St. Thomas with a place, which has since become so remarkable as a sanctuary of devotion.

Touron gives an interesting picture of him at this time. He says that all his parents had hoped about him fell short of the reality: everything about him was extraordinary for a child of ten. The beauty of his person and charm of his manner, were enhanced by his

singular modesty. His countenance was most delightful, and no one could see him without loving him. But the graces of his mind far surpassed those of his body. He was gifted with such quickness of perception, solidity of judgment, and elevation of thought, that it was easier to admire these qualities, than to understand their full extent. He spoke little, but always to the purpose. His love of devotion increased with his ardour for study, and the best part of his time was spent in prayer and reading good books. In the midst of the noise and distraction of family life, with the multitude of servants and retainers attached to the castle, he was as recollected, and as much occupied with the presence of God, and the care of his salvation, as he had been in the monastery surrounded by the monks.

But he was chiefly admired for his extraordinary charity to the poor and the afflicted. A terrible famine raged at the time, and the gates of the castle were daily besieged by a crowd of starving peasants. The Aquino family was noted for charity to the poor, and Thomas helped to distribute alms for his parents. At last the distress so much increased, that having given away everything in his power, even to his own

meals, he made a raid into the kitchens and offices of the castle, and carried away all the provisions he could find, to divide amongst the starving crowd outside. After many complaints from the major-domo, Count Landulf thought it time to interfere. He contrived to meet his son on one of these occasions, and sternly asked what he was carrying under his cloak. Thomas, confused, opened the folds of his mantle; but there fell to the ground, according to the tradition, not the food he had taken, but a number of most beautiful and fragrant flowers. Landulf burst into tears, and embracing his son, declared that as long as he possessed an obolus, or a loaf of bread, Thomas should never be hindered in his works of charity. This story is the only record of the stay of Thomas at Loreto.

Theodora was deeply grieved at parting with her son, and she much dreaded the dangers and temptations of university life for him at so early an age. But the will of his father was inflexible, and Thomas was sent to Naples under the care of a governor, who was appointed to watch over him, towards the end of 1234, when he was barely ten years of age. His two elder brothers, Landulf and Raynald, had been destined to the military life, and at that time held distinguished posts in the army of Frederick II.

Chapter IV.

The University of Naples.—Vocation.—Troubled state of the Church in Italy.

THE University of Naples was an outcome of the hostility of Frederick II. to the Holy See. His grandfather, Frederick Barbarossa, had warmly supported the University of Bologna, and granted it certain rights and ordinances, which were afterwards extended to other European universities. He had also given special privileges to the scholars, "having compassion," as he said, "on those precious exiles, whom the love of learning has banished from their own countries, and who live here without defence, in poverty and peril." Measures were taken for their security and welfare, and they were exempted from civil jurisdiction, and had the right of being judged only by their own masters, or the Bishop. Bologna thus became

most attractive to foreign students, and before the end of the twelfth century numbered ten thousand scholars. It was the most celebrated of all the universities, for its teaching of jurisprudence and canon law. St. Thomas of Canterbury and Lotharius Conti, afterwards Pope Innocent III., had both come to Bologna, after finishing their theology in Paris, to study canon law. The university had also a great benefactor in Pope Alexander III., who had taught theology there for several years before he was made Cardinal.

But it did not suit the ambitious purposes of Frederick II., that the political education of his subjects should be in the hands of those who were so devoted to the rights of the Holy See, as the professors of Bologna. Moreover, the citizens of Bologna had warmly espoused the cause of the Popes, and refused to admit Frederick within their walls. He determined to revenge himself by ruining, as far as possible, the influence of their university, which was the chief cause of the prosperity of Bologna. For this purpose he set up a rival one at Naples in the year 1224, and forbade all his subjects, under heavy penalties, to study at any other university whatever.

It must be owned that Frederick carried out his design with royal liberality. He was indeed thoroughly in his element, for the thirst for literature and science of this extraordinary man, was only equalled by the arrogance and ambition which urged him to forty years of aggressive war. He attracted the best professors from all parts of the world, by munificent salaries, and spent immense sums in the collection, and translations, of Greek, Arabic, and Hebrew books. Most extraordinary rights and privileges were granted to the students, and Frederick supported two hundred of the poorest out of his own purse. He had the assistance of the famous Michael Scott, who was his astrologer; he invited to his Court at Naples, the most learned Arabian and Mohammedan men of science, as well as the most accomplished poets, painters, and musicians of the age. But his evil example and that of his Court, added to the ordinary frivolity and disposition of Naples, gave rise to the Italian proverb, that "Naples was an earthly paradise inhabited by demons."

St. Thomas arrived in Naples with his governor at the end of 1229, as has been said. Unfortunately, his biographers give few particulars about himself or of his mode of life at that

time. He had two celebrated professors, Peter Martin and Peter of Hibernia, for humanities, rhetoric, and philosophy; and the Benedictine Erasmus taught him the beginning of his theology. It was the custom for students to repeat the lectures they had heard from the professors, to their companions in the schools. We are assured by his biographer, that Thomas delivered these lectures with greater depth and clearness than they had been originally given; and that the fame of this wonderful youth, was spread amongst the schools of the university, and throughout Naples.

Touron tells us that his many personal, as well as mental, qualities, gave him a rank amongst his masters and companions, which was very painful to his humility. He was constantly proposed to the other scholars, as the model of those who wished to become learned men. But the sweetness and gentleness of his character preserved him from envy, and endeared him to all.

Thomas took the utmost pains to shield himself from all occasions of sin or dissipation. He shunned all companions who were likely to give him bad example, and devoted his leisure hours to prayer and good works. His hours of recreation were spent either in works of charity,

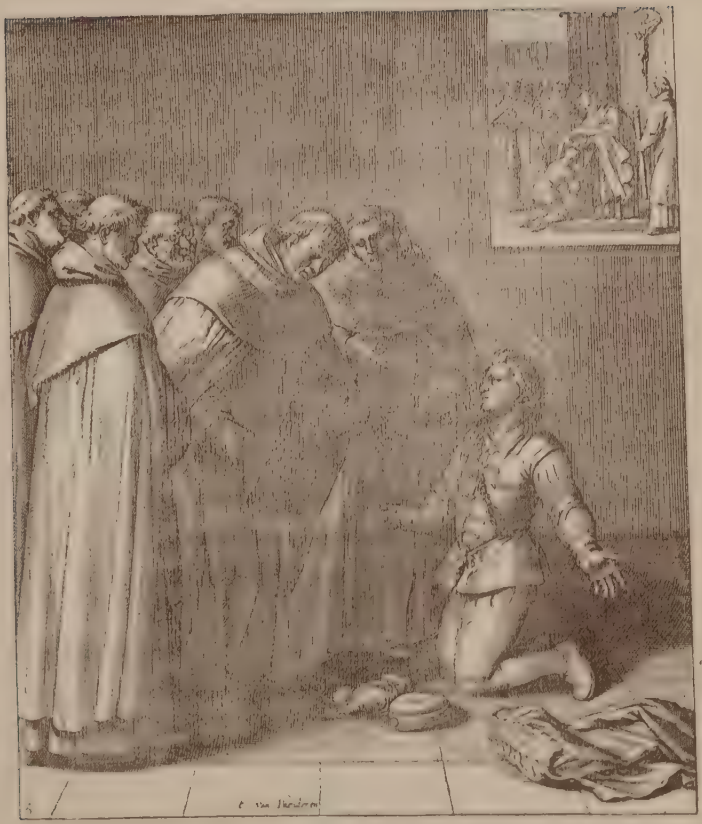
or in visiting churches, and conversing with holy Religious in monasteries. There were two Benedictine monasteries in Naples, so it was not from want of means of intercourse with the grand old Order, that he became attracted to the church and convent of the Friars Preachers.

St. Dominic had always desired, that there should be a convent of his Order in every university town. His successor, Blessed Jordan of Saxony, was equally zealous in this respect, and a Dominican convent had been established at Naples, three years before the arrival of St. Thomas. The church soon became his favourite place of prayer, and he formed an intimacy with the Prior, Thomas Agni di Lentino, afterwards Patriarch of Jerusalem; with the celebrated preacher, John of St. Julian, and with others of the Religious.

The sight of these holy men, the gravity of their demeanour, and the charm of their conversation, made a powerful impression upon Thomas. It was a time when young and generous souls were strongly attracted to an Order, which had been specially raised by Providence to combat the prevalent evils of the day on their own ground. Amongst other instances may be cited the extraordinary influence over youth, possessed

by Blessed Jordan of Saxony, the successor of St. Dominic. Whenever he preached in a university city, especially in Paris and Bologna, a multitude of vocations were sure to follow, amongst the students. He is said to have clothed more than a thousand in the habit of the Order, with his own hand. On his arrival, indeed, at any convent, the first thought was to prepare a quantity of white cloth, to be ready for the receptions which were certain to take place. It does not appear, however, that St. Thomas ever came under his influence. Blessed Jordan was actually on his way to Naples during his return from Palestine in 1237, when the ship in which he had embarked at Syria was lost in a terrific storm, and he perished with his companions.

The vocation of Thomas had long been suspected by the Religious of the convent, but they refrained from speaking to him on the subject. One day, however, whilst he was praying in the church, a brilliant light was seen to radiate from his face, by one of the Friars. The Prior, and Father John of St. Julian, then considered it was time to ascertain his intentions. Thomas declared that for a long time he had ardently desired to join the Order; "But," he exclaimed, throwing himself on his knees at



THOMAS ANNOUNCES HIS DESIRE OF BEING RECEIVED INTO THE ORDER OF ST. DOMINIC.

To face p. 26.

their feet, "am I not unworthy, and is not my age an obstacle?"

Thomas was then about fourteen. The two Religious encouraged him to follow the Divine call, but they would not permit him to take any decisive step for three years longer.

Most grievous calamities were now falling upon Italy. The Emperor, assisted by the Ghibellines and Ezelino, the Sovereign of Venice, had subdued nearly the whole of Lombardy in 1237. The following year he arrived from Germany with a large army, and defeated the inhabitants of Milan, and other cities and towns, with so much slaughter, that, to use his own words, the provinces were not large enough to bury the dead sacrificed to his vengeance.

On the following Palm Sunday, Frederick was solemnly excommunicated by Gregory IX. He now attacked the possessions of the Church with redoubled fury, and having seized many important towns and strongholds, marched to the siege of Rome (1240).

The Abbot Sinibald had died in 1236, and was thus spared the troubles which fell upon Monte Cassino. Soon after the Emperor had been excommunicated, he sent a band of his soldiers to take possession of the great abbey.

They drove out some of the monks, murdered nearly all the rest, pillaged the vast treasures of the sacred place, and the priceless gifts of emperors and kings, became the booty of lawless soldiers. The sanctuary on the mountain was darkened, and the "house of prayer" became literally the "den of thieves"!

It was during the siege of Rome, that in revenge for the crusade which had been published against him, Frederick ordered a cross to be cut in the heads, or else branded on the foreheads, of all his prisoners. But a gallant army had been raised against him, and Rome was saved. Having burnt and destroyed everything that came in his way, Frederick retired to his own territories.

The Pope now summoned a Council at Lateran, for the following Easter, and invited all the Catholic powers to protect the patrimony of the Holy See.

In answer to this summons, a large assemblage of prelates, including English and Scotch Cardinals, and a number of Ambassadors, met together at Genoa and sailed for Rome. But twenty of the imperial galleys, intercepted and defeated the Genoa fleet. All the prelates, most of the Ambassadors, and four thousand men were

made prisoners of war. Some of the Bishops were put to death; many others perished through starvation and hardships in prison.

The imperial army continued their outrages in the Papal dominions. They destroyed Albano and Tivoli, rifled churches and holy shrines, and finally attacked the relations of the Pope in their own castle, and put them shamefully to death. Gregory sank under the weight of these misfortunes, and died of a broken heart in September, 1241.

Chapter V.

Vocation—The Clothing of St. Thomas.

THE three years' probation of St. Thomas had now expired, and he continued firm in his vocation. Touron tells us, that Count Landulf had been informed of his son's determination by his governor, and that he had done all in his power to oppose it. He tried to intimidate the Friars, and urged every reason which could induce his son to conform to his wishes, but in vain. Thomas was too firmly convinced of the will of God in his regard, to be shaken by any earthly motive.

At the age of seventeen, it was decided that he should be publicly received into the Order. The church was filled at an early hour with a very large number of persons, including many of the highest distinction in Naples. At the appointed time, Thomas advanced between

two rows of Friars, and received the Dominican white habit from the hands of the Prior, Thomas Agni di Lentino.

The clothing of St. Thomas created great excitement amongst the nobility of Naples. Some were greatly edified, and many young men and young ladies of his own age, followed his example and entered Religious Orders. But many blamed St. Thomas severely, and still more the Dominicans, for the step he had taken.

The news of the reception of St. Thomas was received by both his parents, according to many authors, with great indignation. They had indeed intended him for the Religious state, but their hopes of his being elected Abbot of Monte Cassino, were destroyed by his having chosen the poverty of the Dominican Order. Tocco, however, affirms that Theodora discerned in the event, the prediction made before the birth of her son, and that she started "with joy" for Naples to confirm his vocation, if she were satisfied of its being a true one. It is certain, however, that Thomas did not regard her feelings in this light. He thoroughly understood the sacrifice which he was calling upon his parents to make, and knew that he had every reason to fear determined and violent opposition.

He resolved, therefore, to place his vocation out of danger of assault, and implored his superiors to send him out of the kingdom without delay. Before the Countess reached Naples, the fervent novice and some of his brethren, were on their way to Rome, where a hearty welcome awaited them at the Convent of Santa Sabina. Theodora was deeply hurt at not finding her son, but her resolution remained unshaken. She at once set out in pursuit of the fugitives, and traversed the distance between Rome and Naples, with incredible speed. At Santa Sabina, however, another disappointment awaited her. In vain she insisted on being admitted to see her son; in vain she protested that she came with the best intentions; nothing would induce St. Thomas to consent to an interview, the result of which he had reason to fear. The Friars themselves, judging from ordinary experience, felt that it would be wrong to make light of his apprehensions, and that it was their duty to watch over the spiritual welfare of their novice. They accordingly yielded to his entreaties, and contrived to arrange his escape from Rome and from Italy.

After the death of Blessed Jordan in 1237, St. Raymund of Pennafort had been chosen to be

ST. ALBERT'S COLLEGE LIBRARY

the third General. But to the great grief of the Order, he had resigned his office two years later. John the Teutonic, his successor, was called upon at this time, the autumn of 1242, to hold a General Chapter of the Order in Paris. He therefore hastened his journey, and set out, taking with him Thomas, and three of his companions.

Whatever had been the previous sentiments of Theodora, they were concentrated into furious anger, when she was refused access to her son. She made Rome resound with her complaints and menaces, against the Friars Preachers. She denounced them to the Pope, and the Roman nobility, as having robbed her of her son, without any regard to her station or her position.

At the news of the departure of Thomas, the rage of Theodora became uncontrollable. She at once despatched a courier to her two elder sons, Landulf and Raynald, who were with the imperial troops near Acqua-pendente, and desired them, if they would earn her blessing, to intercept their brother Thomas, who was being smuggled out of Italy by the Friars in the habit of a Dominican. Eager to gain their mother's favour, the two young officers ob-

tained leave from the Emperor, to place a guard of soldiers, at all the passes leading into France.

These measures met with complete success. The little party of Dominicans were taking their rest at midday, by the side of a fountain, when a band of armed men suddenly swooped down upon them, seized the young Count, and tried to tear off his Friar's habit from his back. But Thomas resisted their brutal treatment so stoutly, that they desisted. They kept hold of him, however, and having set the other Religious free, marched off with their captive, and gave him into the hands of Landulf and Raynald, who after a day or two sent him with a strong escort to Rocca Sicca.

The meeting of Theodora and her son was a very stormy one. She overwhelmed him with all the reproaches that her fierce anger, and her wounded maternal love, and disappointed hopes, could suggest. She assured him, moreover, that he would ruin his family by the step he was taking; that its fortunes were failing, and without his assistance would come to a grievous end; and that he was bound by every tie of nature and duty, to leave an Order in which his life would be one of the strictest

poverty and subjection, without any power of advancing the interests of the house of Aquino.

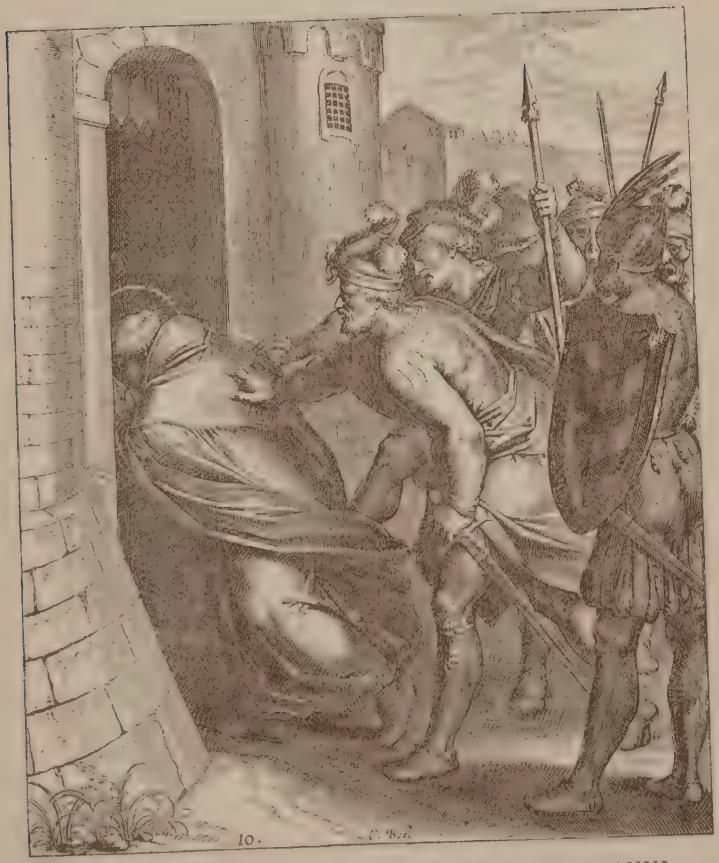
It caused the deepest anguish to the gentle and affectionate nature of Thomas, to afflict his parents so grievously; but the lights he had received during his three years' probation, had too deeply convinced him that his vocation was from God, to allow his resolution to be shaken in the slightest degree.

Theodora now tried a fresh method of attack. She employed her two daughters, Marietta and Theodora, both older than Thomas, to soften him by their tears and entreaties. The girls set about their task with the greatest zest. Thomas was tenderly attached to them, and with the most affectionate entreaties they implored him, by everything they mutually held dear, to obey the commands of their parents, which in their opinion were most lawful and reasonable.

Thomas listened to them with his usual calmness. He then replied with such sweetness and power, he explained to them so clearly the beauty and force of a true vocation, that they felt as if they were listening to the voice of Heaven. They had come to bring him back to the world; he now conquered them for Jesus Christ. By de-

grees, during their frequent visits, he explained the Scriptures to them, unfolded to them the secrets of the spiritual life, and inflamed them with an ardent desire of perfection. The elder, who had been the most eager to turn him away from his purpose, followed his example later, and entered religion. The younger practised the virtues of the cloister in the world, and attained a high degree of sanctity.

The parents of Thomas were now convinced that gentle means were of no effect, and that they must resort to sterner measures. One of the wings of the castle was flanked by a tower, called the Tower of San Giovanni. By order of the Count, Thomas was imprisoned there under a strong guard, who were forbidden to admit anyone to his presence.



IMPRISONMENT IN THE TOWER OF SAN GIOVANNI.

To face p. 36.

Chapter VI.

The Captivity—Deliverance—Profession of St. Thomas.

AFTER seven years spent in the delicious climate of Naples, Thomas was now shut up in prison, closely guarded, and not allowed to leave the tower alone, even for walking exercise. He suffered from cold, hunger, and the severest privations. Only chains and darkness were wanting, to make his imprisonment differ from that of the greatest malefactors.

From time to time his father paid him a visit, which invariably ended with a painful scene. Landulf was enraged with his son for daring to resist him, and gave vent to his anger in harsh words, and bitter reproaches. Sometimes he would bring with him a suit of clothes, such as were worn by lay people of rank, or the habit of a Benedictine monk, and assure his son that he

had only to put on one or the other of them, to regain his favour. Thomas, however, felt such an act would be unpardonable in one, who had plighted his faith to Almighty God. The valiant young soldier of Christ would have seen his Dominican habit fall into rags, sooner than clothe himself in another uniform.

A weaker soul than that of Thomas, must surely have yielded to all this pressure, and nothing but a certainty of his vocation, could have enabled him to withstand it. As a matter of fact, the furnace of affliction served but to purify and perfect his soul. In truth, Our Lord visited him in his prison, as he had visited Joseph in his dungeon in Egypt, and filled his heart with joy and peace, surpassing all human understanding. Solitude became his delight, prison his paradise, and the hours of the young captive fled only too quickly, in sweet communion with his God.

It is probable that much sympathy was excited for his sufferings, amongst the dependants of the castle, and even in the rough jailers. Marietta and Theodora found means of communication with the Friars of Naples. At stated times, Friar John of St. Julian appeared at the outskirts of the place, and conveyed to the sisters

such clothes and books, as were required by Thomas. On more than one occasion he found his way into the prison itself. It is certain that Count Landulf surprised him in one at least of these visits of charity, for we have the testimony of a witness, that the good Father was kept a prisoner for several days.

As there appeared no sign of his trial coming to an end, Thomas resolved to turn it to the best account, and divided his time between prayer and study, just as if he were living in a convent of the strictest observance. With him, as one of his biographers remarks, to read, to understand, and to retain a subject, were one and the same thing. He therefore profited considerably by his imprisonment. It is said that he learned the whole Bible, and the five books of Sentences by heart, besides commenting on some of the treatises of Aristotle.

All this time his parents remained obdurate, in the hope that in time their son would be tired out, and give in to their wishes. They counted, besides, on the assistance of Landulf and Raynald, who were expected at the castle, having obtained leave of absence from the Emperor.

The two young officers arrived, and at once

paid a visit to their brother. They began by begging him to take off the habit of a Friar Preacher. Finding him inflexible, they tried to bully him into submission. "Shouts and threatenings," says an old historian, "issued from their mouths with the voice of thunder." The tranquil courage of the young novice only increased their rage. In their fury they pulled the habit off his back, and tore it to ribands, whereupon the holy youth gathered up the fragments with loving respect.

Being obliged to yield, the two brothers now planned a truly diabolical method of attack. They contrived to introduce into the prison a beautiful but abandoned woman, with the promise of a large reward, if she could succeed in shaking the virtue and resolution of their brother. The very first words of the treacherous visitor, opened the eyes of Thomas to a sense of his danger. He shuddered, looked up to Heaven, and seizing a blazing brand from the hearth, drove the wretched creature from the room. Then trembling at the thought of the danger he had escaped, he traced a cross on the wall with the smouldering brand, and kneeling down made an act of intense gratitude for his deliverance, and a fervent consecration of his

TWO ANGELS FROM HEAVEN APPEARED TO HIM, AND GIRDED HIM WITH A MIRACULOUS CORD.

To face p. 41

whole being to God. While thus praying, Thomas fell into an ecstatic sleep, during which two angels from Heaven appeared to him, and girded him with a miraculous cord, saying at the same time these words: "We have come from God, to invest thee with the girdle of perpetual chastity. The Lord has heard thy prayer, and that which human frailty could never merit, is assured to thee by the irrevocable gift of God." This was no dream, but a reality, for the angels girded him so tightly, that the pain awoke the young man from his ecstasy, and made him utter an involuntary cry. Some servants ran to the spot, but Thomas, wishing to hide the favour he had received, dismissed them courteously, and kept his secret till he was on his deathbed. He then revealed it to his friend and confessor, Brother Reginald, and declared that from that time, the spirit of darkness had never been suffered to approach his person. The girdle was worn by the Saint till his death.*

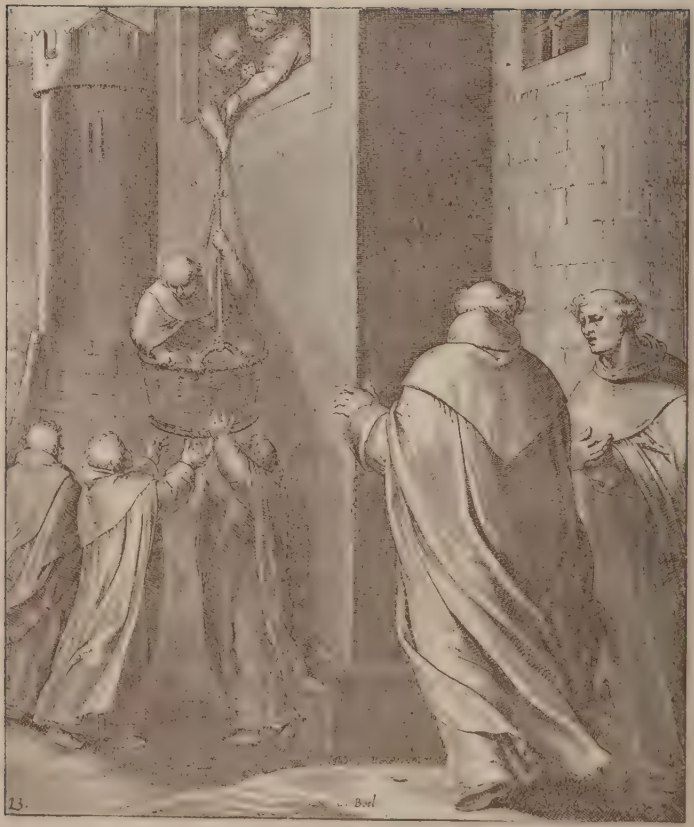
From this time, the brothers ceased to persecute Thomas, but his captivity continued unchanged. It can hardly be doubted, that Theodora had received certain assurance, that

*Appendix A.

her son would be elected Abbot of Monte Cassino at once, if he became a Benedictine. She fully believed, therefore, that this cruel treatment was as much for his own welfare, as for that of his family.

The imprisonment of Thomas lasted considerably more than a year. It came to an end in a most unexpected manner.

Innocent IV., who was then Pope, had been grievously displeased at hearing from the Dominicans, of the outrage. He had written a letter to the Emperor, to demand the release of Thomas, and the punishment of those, who had violently laid hands on a novice canonically received. Just at this time Frederick had incurred a serious defeat, and was glad of an opportunity of obliging the Pope. He was also probably inclined to protect an Order so famous for its learning, as that of the Dominicans. It is at least certain, that he who revenged himself on every one who opposed his will, had not only listened with respect and silence, to the stern rebuke administered to him in former years by Blessed Jordan, for his atrocities in Palestine, but had expressed high esteem for his person. He determined now that his young cousin should be released, and



RELEASE OF THOMAS FROM HIS PRISON.

To face p. 43

gave orders to that effect to Landulf and Raynald, with severe threats in case they were not obeyed. They immediately communicated this to their mother. She became alarmed, and persuaded the Count to let their son free.

Still they would not own themselves vanquished, or consent to open the doors of the prison. The escape must appear to be effected without the knowledge of his parents. Friar John of St. Julian was informed, that at a certain hour, the captive would be let down through his prison window, in a basket. He arrived with several other Friars at the foot of the tower, and watched the perilous descent in mute anxiety. The basket slowly descended the wall, and landed Thomas safely on the ground. His brethren hastened to embrace him, consoling with him on his sufferings and congratulating him on his firmness; with mutual tears they returned thanks for this unexpected deliverance. Thus did the future Angelic Doctor go forth from his prison in the same manner that the Doctor of the Gentiles, St. Paul, escaped from Damascus, where he was held captive by his enemies.

The Friars then returned to Naples with Thomas, "their hearts leaping with joy," says

the old chronicle, "at having recovered their Joseph, endowed with the spirit of understanding like the son of Jacob, and wiser a thousand times than all the sages of Egypt." Such a captivity, marked by so many trials, was deemed a sufficient probation for the Religious life, and Thomas was at once admitted to make his profession. This solemn act was made in the Church of St. Dominic, to the Prior, Friar Thomas Agni di Lentino, who had given him the habit two years previously.

But his trial was not yet over. Theodora and her sons appealed to the Pope, to annul the profession, and free Thomas from his vows. Notwithstanding the trivial nature of the arguments adduced, Innocent IV. was pleased to judge the whole matter, before his own tribunal. An Apostolic Brief was issued summoning Thomas to Rome, there to disclose the reasons, which had impelled him to embrace the life of a Friar Preacher, against the wishes of his parents.

The young Dominican appeared accordingly at the Papal Court, and replied to all questions, with the lucidity which was so peculiarly his own. He blamed no one, and only spoke of the trials he had undergone in his own home,

as afflictions justly deserved for his sins, and sent by God to try his vocation. Laying his whole soul open, enlightened as it was by the supernatural favours he had received in his person, he declared that it was his one ambition to renounce all worldly advantages, and to serve in poverty and obscurity, the God Who had condescended to be born in want, and to die amidst the scorn of men.

His persuasive eloquence, and evident sincerity, convinced his judges. The assembly of Cardinals and prelates were lost in astonishment at his piety, intelligence, depth of judgment, and above all, at the candour and simplicity which breathed in every word and gesture. Neither the Pope nor the prelates could suppress their emotion. We are told that they turned to Theodora, and comforted her with congratulations, mingled with tears. Neither could they bring themselves to blame her, for having used every effort to regain so admirable a son.

Thomas had gained his cause, but a last trial remained, the more difficult to overcome, because it came from the Pope himself. Innocent had been deeply impressed with the conduct and demeanour of the young novice, and considered that it would be important to the

interests of religion, if so much virtue and talent were secured for an important dignity in the Church. He also wished to show all possible consideration for the Aquino family. He therefore offered to make Thomas Abbot of Monte Cassino, that dignity being then vacant, with permission to continue in the Dominican Order, and to wear the habit, and pressed him to accept this dignity. The Court were delighted with this offer, and it need hardly be said, that the family of St. Thomas used all their powers of persuasion, to induce him to consent.

But he remained inexorable. The few days which were given him for consideration, were spent in fervent prayer, and he passed the nights also in supplications, tears, and penitential exercises. Then he thanked the Holy Father, with his own exquisite grace and simplicity, for his good intentions, but implored him to grant, as the greatest favour he could bestow, that he might be allowed to live as a simple Religious. Innocent was greatly edified, encouraged him to perseverance, and dismissed him with his blessing. The Pope then strictly forbade any further attempts to be made, to disturb his vocation.

Thus was St. Thomas secured for ever to the Order of St. Dominic.

Chapter VII.

Blessed Albert the Great—Cologne.

ST. THOMAS was now left in peace to follow his vocation. It was decided by his superiors that he should proceed at once to Cologne, to finish his studies under the great light of the Order, Blessed Albert the Great.

Blessed Albert, a native of Laningen in Suabia, and one of the noble family of Bollstadt, was then about fifty years of age. He had been attracted to the Order by the preaching of Blessed Jordan, when a student at Pavia, and entered the Dominican Convent at Bologna. Though not wanting in intelligence, his slowness of apprehension, and difficulty in learning, prevented his competing with his fellow students, who were the very flower of Italian intellect. He became greatly discouraged, and was tempted very strongly to leave the Order. In his

distress he had recourse to the Blessed Virgin, and prayed earnestly that his understanding might be enlightened, and his faith strengthened. Our Lady deigned to appear to him in a heavenly vision, and assured him that his prayer was heard; but that as a sign that the mental powers he was about to receive, were direct gifts from Almighty God, they would be withdrawn some years before his death.

From this time, Albert manifested the most extraordinary talent, which carried everything before it, in study. He became the greatest theologian and philosopher of his age, until he was surpassed by the genius of his own pupil, St. Thomas. He began the work of Christianising the philosophy of Aristotle, and making it subservient to revealed religion, which St. Thomas was later to bring to its perfection.

Blessed Albert excelled not only in philosophy and theology, but in all natural and physical sciences. He had great influence on the arts in Germany, and his perfect knowledge of geometry, united to his profound Christian mysticism, originated many of the beautiful developments of Gothic architecture. He is said to have designed many of the superb cathedrals built in that century. In many old books,

indeed, the Gothic Order is called the *Science Albertine.*

Modern researches have proved him to have been far superior to his age, in astronomy, geography, chemistry, and every branch of natural history and physiology, in which he anticipated many of the present theories. Blessed Albert is pronounced by one of his contemporaries to have been, "Great in magic, greater in philosophy, and greatest in theology." By magic, was of course meant that skill in chemistry, and the hidden forces of nature, in which he resembled the Franciscan, Roger Bacon. Like him, he knew the use of gunpowder; he entertained William of Holland on the Epiphany of the bitter winter of 1241, in a beautiful garden of flowering plants, and fruit trees. He could make wonderful automata. One of these, it is said, formed like a man, on a spring being touched, pronounced three times over the word *Salve.* One of his pupils, Ulrich of Engelrecht, turned his lessons to account, by constructing the great organ of Strasbourg Cathedral. In the seventeenth century, the works of Blessed Albert were collected, and published in twenty-one folio volumes.

The humility, gentleness, and piety of this

remarkable man, were as singularly great as the variety of his gifts. The historian, Thomas of Cantimprè, who was one of his pupils in the time of St. Thomas, thus writes of him: "I have seen, and know of a truth, that the venerable Albert, whilst for many years he daily lectured in theology, yet watched day and night in prayer, daily recited the entire Psalter, and at the conclusion of every lesson and disputation, gave himself up to divine contemplation." We read also that, in his humility, he considered himself the least of his brethren, and constantly sought occasions of being despised by others.

Many of the pupils of the Blessed Albert attained great sanctity, as well as learning. Amongst them were Blessed Ambrose of Siena, and Blessed James of Bevagna, whose names have been associated with that of St. Thomas, in a curious legend, which at least attests their reputation for learning.* Another disciple was Blessed Thomas Joyce, an Englishman, who, with his five brothers had joined the Order, and who was afterwards made Cardinal of Santa Sabina. We owe to Thomas of Cantimprè, the pupil already quoted, many particulars about St. Thomas.

* Appendix B.

John the Teutonic, the General of the Order, himself conducted St. Thomas to Cologne. They rested for a short time at Paris, and then resumed the long and toilsome journey. Blessed Albert was informed by the General, of the extraordinary genius of the young Friar, and it must have been with no small surprise that he failed to discern any signs of it, in the early part of the scholastic career of St. Thomas.

It is said that Thomas approached Cologne, with the ardour of the thirsty stag seeking the fountains, and that he found the convent a delightful harbour of rest and edification. He gave himself up to prayer and study, and his diligence was unparalleled. But his humility enabled him to conceal his vast powers of mind. His natural silence and abstraction had probably increased during his imprisonment, and he took no part whatever in the keen intellectual discussions, which gave life and zest to scholastic teaching. When Thomas, therefore, with his tall stature, rendered more conspicuous by the corpulence which was usual in the Aquino family, remained perfectly silent during the classes, when he neither proposed nor refuted arguments, when he never so much as repeated a lesson, he was considered to be utterly

stupid, and incapable of understanding what he heard. He was openly jeered at, by the more thoughtless of his companions, and the nickname of the "Great dumb Sicilian Ox" which was applied to him, seems to have been commonly and publicly used. Many practical jokes were played on his simplicity. Once when he was studying in his cell, as his custom was after the lesson was over, he heard a voice crying from outside, "Brother Thomas, Brother Thomas, come quickly and see an ox flying in the air." Thomas gravely walked to the window, amidst shouts of amusement. Then he was asked how he could be so simple as to be deceived. He answered gently, "I did not believe indeed that an ox could fly, but I did not know, till now, that a Religious could tell an untruth."

Some of his companions took compassion upon him, and one of them offered to explain to him the lessons, which he was considered too obtuse to understand. Thomas thanked him gratefully, and accepted the offer. For some time he listened attentively to the instructions of his friend, until one day the teacher came to a difficult passage, which he interpreted wrongly. The charity of Thomas now triumphed over his humility, and taking the book, he explained

the sentence with the utmost clearness and precision. His astonished friend then implored him to become in turn his instructor. Thomas consented, on condition only that his secret should be kept.

Shortly afterwards, Blessed Albert proposed a most abstruse question to his pupils, from the works of Denis the Arcopagite. Either in joke or earnest, they applied to Thomas to solve it for them. He very simply took it to his cell, and wrote the solution, but accidentally dropped the paper as he went out. One of the Brothers finding it at the door, took it to Blessed Albert, who was utterly amazed at the brilliant talent it displayed, which he determined to test publicly without delay. He announced, therefore, a question of the utmost difficulty for the next day, and sent word to Thomas, that he was to defend it before the whole school. The class assembled in due time, and the majority doubtless looked forward to an egrégious failure.

But Thomas treated the subject in such a masterly manner, that Blessed Albert could not help crying out, "Brother Thomas, thou dost not speak as one who defends an opinion that is attacked, but as a Doctor who lays down a truth that is to be held." Thomas replied

modestly: "Indeed, if there is any other way of answering, I do not know it." "Then listen to my objections," said the master; and he proposed four of the most subtle and specious arguments that he could devise. Thomas took them one by one, refuted them each in turn, and ended by establishing the principle he had laid down, with a certainty that admitted of no further question.

Blessed Albert could not contain his joy. After congratulating his young disciple on his triumph, he turned to the other students and used these prophetic words: "We call Brother Thomas a dumb ox! Well, I tell you, that so loud will be the bellowing of his doctrine, that it will resound to the remotest parts of the world!"

From this time the fame of Thomas was established. Blessed Albert consulted him in all obscure and difficult scholastic questions, and he was listened to as an oracle. He continued his simple and humble way of life unchanged, and referred his triumph solely to God.

The Superiors of the Order were much impressed by this manifestation of genius. The year after the arrival of St. Thomas at

"WE CALL BROTHER THOMAS A DUMB OX! WELL, I TELL YOU, THAT SO LOUD WILL BE THE BELLOWING OF HIS DOCTRINE, THAT IT WILL RESOUND TO THE REMOTEST PARTS OF THE WORLD."

Cologne, a Chapter was held there, and it was decided that Blessed Albert should proceed to Paris, to occupy one of the Dominican chairs at the university, and that St. Thomas should go there with him as his companion.

During the summer vacation of the same year, Blessed Albert and his disciple began their journey. They travelled on foot, staff in hand, according to the custom of the Order, carrying on their shoulders the Breviary and Bible, to which Brother Thomas added the book of Sentences. At midday they rested at a spring, to eat the food they had begged on their way. At night they sought shelter in a convent, or under the roof of some charitable family. The blessing of health, or reconciliation with God, often rewarded the hospitality they thus received. In this manner they reached Paris, and directed their steps to the Convent of St. Jacques, on the Mont St. Geneviève.

Chapter VIII.

The University of Paris—The Convent of St. Jacques.

THE University of Paris consisted of a number of schools and colleges, which clustered chiefly about the Mont St. Genéviève, and occupied the entire suburb, still called the *Quartier de l'Université*. The united efforts and patronage of the Church and the Kings of France, had raised it to such eminence over all other universities, that no one could aspire to any marked distinction in learning, unless he had studied for some time at Paris.

Philip Augustus, who first enclosed the suburb of the university within the walls of the city, added a large district to provide for the accommodation of the immense crowds of students, whose numbers are said to have exceeded those of the citizens themselves

The privileges which were given by this King to the university, were largely increased by his successors.

The difficulty of securing adequate discipline and control over such vast numbers of scholars, collected from all parts of Europe, had been severely felt in former times. But Innocent III., who had himself studied in the Paris schools, conferred an immense benefit on the university by supplying it with a body of academic statutes, which embraced all matters of discipline and study, and which were enlarged by succeeding Popes. Colleges were also established by the Bishops of Paris, and the different Religious Orders. The Episcopal and Conventual schools were thus aggregated to the university, and enjoyed its privileges, whilst maintaining their own religious discipline.

The Convent of St. Jacques was founded by Blessed Mannes, brother of St. Dominic. It was situated on the Mont St. Genéviève, and had been erected as a hôspice for pilgrims, by one of the professors of the university, John, Dean of St. Quentin, who made it over to the Dominicans in 1218. It was visited by St. Dominic the following year, and he derived

great consolation from its flourishing state and fervent spirit. Ten years later, Blessed Jordan held there a General Chapter of the Order. At one of the public services, which were largely attended by the students of the university, one of the professors, an Englishman, named John of St. Giles, was asked to preach. He chose for his subject the poverty of the Dominican Order, on which he was expatiating in glowing terms, when he suddenly paused in his discourse. Hurrying down the pulpit steps, he threw himself at the feet of Blessed Jordan, and asked for the habit of the Order. The audience were moved to tears, when Blessed Jordan took off his own scapular, and placed it on the preacher, who returned to the pulpit to finish the praise of the poverty which he had just adopted.

But as a Dominican, John of St. Giles could no longer keep his chair at the university. His scholars were inconsolable, and by their entreaties prevailed on the Chancellor of the university, and on Blessed Jordan, to allow him to continue his professorship at St. Jacques. They consented, and according to the custom of the time, another Friar had to be appointed to assist him as bachelor. An Irish Dominican

named Roland, who had acquired great fame at Bologna, was chosen, and they began the School of St. Jacques. Blessed Jordan and all the Community attended the first lesson, on October 10th, 1228.

At this time, the number of students at the university is said to have amounted to thirty thousand, and they occasionally came into collision with the townspeople. At the Carnival of the following year, a tavern brawl, in which some of the students were roughly handled, ended in a serious riot, in which a large body of their companions sallied forth and attacked the people of the quarter. The reprisals made by the Government were unnecessarily severe. The archers even forced their way into the precincts of the university, and many of the innocent scholars were robbed and illtreated. Several of them, including a cleric, lost their lives. The masters of the university appealed for redress to the Queen Regent, Blanche of Castille, the Bishop and the Legate, for this breach of their privileges. But they were advised in reply to take stricter measures for the discipline of the scholars. Neither side would yield; the masters closed the schools, the professors went to different parts of France to

set up schools, or returned to their own countries, and the vast body of students dispersed. Only the school of St. Jacques, and those which depended on the Bishop, were kept open.

Several of the professors went to Oxford at the earnest invitation of Henry III., and they were followed by a great number of their disciples, who were English or Irish. Blessed Jordan, after having tried in vain to restore peace in Paris, made a visitation of the English Province, and held a Chapter at Oxford. One of the professors of the university, Robert Bacon, a brother or nephew of the famous Franciscan Friar, Roger Bacon, had become a Dominican some time before, and had established the school of St. Edward, attached to the convent in Oxford. The preaching of Blessed Jordan had the usual effect, and the English noviciate was soon filled with the students who received the white habit from his hands.

Blessed Jordan returned to Paris for the General Chapter of 1230. St. Louis IX. was now sixteen years of age, and had begun to assume power. He was greatly attached to Blessed Jordan, and at his earnest entreaty,

resolved to make peace with the university. With the greatest prudence, and without blaming what had been done during his minority, he gave the requisite satisfaction and redress to the injured students, and recalled the professors to the university.*

The Bishop of Paris was deeply grateful to Blessed Jordan for his good offices, as well as for his firmness in keeping the Dominican school open. He consented therefore to his request, that a college of general studies should be established at St. Jacques, and a second chair in the university was given to its professors.

The college of St. Jacques became so celebrated, that Dominicans were called Jacobins throughout France, until the time of the French Revolution, when the Friars were expelled, and the convent was turned into a democratic club. The name of Jacobin shared its desecration, and became from that time associated with most terrible and sanguinary men.

Blessed Albert arrived at St. Jacques with St. Thomas, in the autumn of 1245, and after being admitted to the degree of Doctor, occupied one of the Dominican chairs at the

* *Année Dominicaine. Vie de B. Jourdain.*

university. As a lecturer he was unrivalled, and after a time no hall in the university was large enough to contain his scholars. They were obliged to adjourn for the lectures to the great square outside, which is still called the "Place Maubert," a contraction of its old name of *Place Maître Albert.* One of the professors of the university described the great master, as the "man divine in science, a prodigy of nature, and a miracle of grace!"

On entering St. Jacques, St. Thomas begun the necessary three years of study for the degree of bachelor of theology, under the teaching of Blessed Albert.

Chapter IX.

Student life at St. Jacques—Letter of St. Thomas—St. Bonaventure.

ST. THOMAS began his course in the new and extended field of study now open to him, with the greatest ardour and enthusiam. And as his thirst for the knowledge which would enable him to fulfil his vocation, was simply the form of expression of his love of God and desire to extend His glory, without the slightest alloy of human motives, so did his spirit of prayer and union with God, increase with his advancement in science. So constant indeed was his habit of raising his mind and heart to God, to invoke the divine aid in all difficulties, that the lessons in the class hardly seemed to disturb his prayer. He owned more than once, that the crucifix had been his chief book of science, and that he had learned more in prayer at the foot of the altar, than by any other means.

By constant mortification and love of sufferings, he had so subjected his body that it was completely subservient to the spirit, and he appeared quite insensible to the ordinary comforts and pleasures of life. At meals he was often absorbed in recollection, and invariably left the table without knowing what had been served, or what had been eaten. Still he regretted the time spent at meals, and made up for it by reading afterwards.

His favourite book was one much loved by St. Dominic, the conferences of Cassian on the Anchorites and Fathers of the Desert. On being questioned as to the utility of this practice, he replied, "In this reading I try to collect devout thoughts, which will lead me more easily to contemplation."

He read also with delight the works of the Fathers of the Church, especially those of St. Augustine. But his chief book of sacred science continued to be the Holy Scriptures, which he had loved and studied from childhood, and from which his treasures of knowledge were derived, as he increased in wisdom and holiness. The application which would have wearied others only served to refresh and repose his mind.

During the whole of his stay at St. Jacques,

St. Thomas was a model of every religious virtue to the whole Community. What was chiefly edifying in him, after his spirit of prayer was his profound humility. He was a constant example of obedience, gratitude, and respect to his superiors, and of kindness and charity to all.

Amongst the works of St. Thomas is a letter containing maxims for student life, written by him to a person named John, who had asked for his advice. It contains so exact a picture of his own manner of life at St. Jacques, that it cannot be omitted here. "Because thou dost ask me, John, most dear to me in Christ, how it behoveth thee to study so as to acquire the treasure of science, I give thee this counsel. Seek not to plunge at once into the deep sea of knowledge, but approach it by the rivers which lead to it; for by easier things thou shalt attain to the more difficult. This is my advice and instruction. I charge thee to speak little and to be slow in frequenting places of talk; preserve strict purity of conscience; desist not from prayer, and love to frequent thy cell, if thou desire to be introduced into the intimacy of the Beloved. Show thyself amiable to all; do not take offence at the deeds of others, but do not become very familiar with any; for familiarity

often leads to contempt, and is of much hindrance to study. In no manner concern thyself with the words and actions of those in the world. Above all things fly useless visits. Omit not to imitate the Saints, and to walk in the footsteps of the good; do not fail to keep in thy memory everything good that thou hearest from whatever source. And whatever thou dost learn or acquire from others, understand it well. Make thyself certain of what is doubtful, and enrich thy mind and memory, ever seeking to fill up the measure of thy knowledge. Seek not things above thee. Thus wilt thou obtain thy desire, and thus wilt thou produce and bring forth useful branches and fruits in the vineyard of the Lord of Sabaoth, during the term of thy life."

It must not be inferred from what has been said of the spirit of detachment which so characterised St. Thomas, that it made him at all insensible to the charm and blessing of holy companionship. Nothing could be more contrary to the truth. In his treatise on the Religious state, he lays down as one of its greatest advantages, the fellowship with fervent souls, who, bound by the same rules, and practising the same exercises of virtue, are

as living voices, calling and inciting each other to advance in perfection. We read in his life of his happiness in the society of Blessed Ambrose of Siena, Thomas of Cantimpré, and other fellow students noted for sanctity. His soul was deeply impressed by the beauty of their lives, and he tried to imitate the particular virtue of each one, esteeming himself as the lowest and most imperfect of all, and utterly unworthy of their company. At the age of twenty-one, the power of attracting others to good, which had been so marked in his childhood, had developed into a means of most extraordinary influence, in the silent and studious scholar of St. Jacques. He was never known to utter an idle word. At the same time, when he did speak, such was the charm of his heavenly conversation, that it filled those who heard him with joy and spiritual consolation.

His appearance was singularly attractive. A kind of celestial grace seemed to emanate from his beautiful countenance, so that a person who was himself distinguished for piety, declared that he could never even look at his face, without feeling a renewal of fervour, and a desire for increased holiness.

At this time a young Franciscan Friar, who was studying at the university, distinguished St. Thomas amongst the crowd of scholars, and we are told that "his soul went forth to him, even as the soul of Jonathan was knit with the soul of David." This was the great St. Bonaventure, who was about three years older than St. Thomas.

The mutual affection of these two Saints, is one of the most beautiful instances of true Christian friendship, which has ever been recorded.

The close union, which began at the Paris university, continued as we shall see, to the end of their lives, and has resulted in a source of glory and edification to the Church, which has revived with fresh vigour in our own times. There were already many striking points of similarity in the lives and characters of these two men, destined to become the glories of the Dominican and Franciscan Orders. They were both Italian, and in the same rank of life. They were born within four years of each other; St. Bonaventure in 1221, the year of the death of St. Dominic, and St. Thomas in 1225, two years before that of St. Francis. It has been said therefore, that they sprang from

the very tombs of their holy founders, to perpetuate their memorable friendship.

St. Bonaventure was of a noble family in Tuscany, and received the name of John in baptism. Being at the point of death in infancy, his mother took him to St. Francis, to implore a miracle on his behalf. He was at once cured by the blessing of the Saint, who seeing prophetically the future destiny of the child, exclaimed in ecstacy, "O Buona Ventura, O Buona Ventura!" From that time he was called Bonaventure.

In his twenty second year St. Bonaventure joined the Order of Friars Minors, and he was sent to Paris after his profession to study under the English Franciscan, Alexander Hales. This great Doctor was so impressed by the candour and holiness of his pupil, that he declared that, "it seemed as if he had never sinned in Adam."

It has been erroneously stated that St. Thomas studied under the same great Doctor. This is not only contradicted by the direct testimony of Thomas of Cantimpré, and the Blessed Albert himself, but Touron proves without doubt, that Alexander Hales died the very year that St. Thomas arrived at St.

Jacques, and that he had given up teaching for some time previously. If therefore the expression *fellow disciples*, used by Sixtus IV. in relation to these two Saints, is to be taken in its strictest sense, it would follow that St. Bonaventure must have been for a time the pupil of Blessed Albert.

St. Thomas and St. Bonaventure were raised to the degree of bachelor of theology at the same time, at the end of the three years course of study, in 1248.

At this time the precincts of St. Jacques, vast as they were, were no longer equal to the number of students, which had increased to more than five hundred. It was decided, therefore, at the General Chapter of 1248, to establish four new schools of general study. Bologna was chosen for the Italian provinces, Cologne for Germany, Montpellier for Provence, and Oxford for England.

Blessed Albert was at the same time chosen to direct the new college at Cologne, and his beloved disciple, St. Thomas, was appointed to be his assistant as bachelor.

Chapter X.

Teaching at Cologne—Ordination—The Aquino Family—Death of the Emperor Frederick.

THE classes of the new college at Cologne were opened in November, 1248, by Blessed Albert, assisted by St. Thomas as second professor, or master of students. Blessed Ambrose of Siena, who had accompanied them from Paris, also took part in the teaching, until he had acquired sufficient knowledge of German, to fulfil his special vocation of preaching.

St. Thomas began his lessons by the dictation of treatises on philosophy, the explanation of the Scriptures, and the works of the Master of Sentences, Peter Lombard, which were at that time the usual text books. It was perceived at once that he equalled the great master, Blessed Albert, and surpassed all others, so that masters

and scholars from all the surrounding parts, flocked to the new school of Cologne.

St. Thomas introduced a perfectly new method of order and lucidity into the classes. His lessons fully illustrated the five principles of teaching, which he has himself laid down in his writings: clearness, brevity, utility, sweetness, and maturity. It was soon found that he not only possessed profound learning, but had the most wonderful art of communicating it to others. There was nothing, however elevated or obscure, either in matters of theology, or the books of the ancient philosophers, that he did not make easy and intelligible. However thorny and complicated might be the subject in question, he invariably succeeded in bringing it within the grasp of his scholars. It is not surprising therefore to find, that they learned more from him in a few months, than they would have acquired in years from other teachers.

The ordination of St. Thomas as priest took place during his stay at Cologne. From this time a great increase of union with God was noticed in his whole demeanour. He spent hours of the day, and great part of the night, in the church. We are told by an eye-witness, that he shed abundant tears whenever he celebrated

Mass, and was frequently wrapt in spirit with such ardent devotion, that those who were present could not help sharing his dispositions.

St. Thomas had never ceased praying for the spiritual welfare of his family, and more especially for the conversion of his brothers, who had so cruelly ill-treated him. He had now the consolation of offering the Holy Sacrifice for them, whilst he redoubled his prayers and penances in the time of their overwhelming afflictions.

Frederick II. had been formally excommunicated and deposed at the Council of Lyons. This was followed by the desertion of his allies, and the Counts of Aquino and Sora, the brothers of St. Thomas, were amongst the nobles who renounced their allegiance to the Emperor, and espoused the cause of the Pope. A most cruel revenge was taken upon them in 1250, when they were taken prisoners by Conrad, son of Frederick. The Castle of Rocca Sicca was destroyed, and the town of Aquino rased to the ground. St. Thomas sought by every means in his power, to alleviate the sufferings of his brothers. He succeeded in communicating with them, and encouraged them by words of consolation and sympathy. The hearts of both Landulf and Raynald were touched; their eyes

had been opened by their terrible reverse of fortune, and they turned to God with true sorrow, accepting, as we are told, their afflictions in expiation of their sins. Landulf was sent into exile, where he died, and Raynald was starved to death in prison. They thus both gave up their lives in a good cause. We shall see later how affectionately St. Thomas cherished their memory, to the end of his life.

It is considered probable that the Countess Theodora had died before these calamities. But the prayers of St. Thomas had also brought abundant blessings upon the mother, who had been led into error by her unreasonable maternal love. From the time that she had consented, however unwillingly, to make the final sacrifice of her son, she seems to have received the grace of entire conversion to God. The rest of her life was spent in prayer, penance, and works of charity. "She macerated her body," says Frigerio, "with long fasting and frequent vigils, while she nourished her soul with the Divine food of prayer. So constant, indeed, were her prayers and genuflections, in imitation of the apostle St. James, that the skin of her knees became hardened, in the same manner as it had happened to that great saint." We read also that

the lamentations of the poor, and the tears of widows at her death, were sufficient testimony to her abundant charity and good works.

The two sisters of St. Thomas, who had been converted by his words and example at Rocca Sicca, led lives of remarkable sanctity in different states. Of Marietta the eldest, who had entered a monastery at Capua, of which she was elected Abbess, we read that her spirit of prayer, love of labour, and perfect fulfilment of her duties, made her a constant source of edification to the community, and that she was an example in her own person, of the religious perfection which she inculcated by her fervent exhortations.

Theodora the younger sister, Countess of San Severino in her own right, was married to the Count of Marsico, one of the highest of the nobility of Naples. She was a model of holiness in the married state. Her devoted care of her family and the education of her children, and her efforts to infuse a Christian spirit in all under her influence, are praised in the highest manner by her biographer. Her whole leisure time, and the hours that she could take from her sleep, were devoted to prayer, penance, and works of charity. She

was the only one of the family who survived St. Thomas.

The Emperor Frederick did not long outlive the revenge he had taken on his kinsman, and the house of Aquino. He was in the midst of schemes for restoring his broken power, when he died suddenly at Fiorentine, in December, 1250. It is believed that he was poisoned by his natural son Manfred. Frederick had long been the scourge of the Church and the country, and died execrated by the people of Italy. The poet Dante, himself a devoted imperialist, places him in his Inferno, with some of the evil frequenters of his Court.

It may be mentioned here, that the turbulent sons and grandson of Frederick, continued to disturb the peace of Italy for eighteen years longer. Conrad IV., his successor, having refused to do homage to the Holy See for the kingdom of Naples, it was offered by the Pope to the English prince Edmund, son of Henry III. But as the sister of Henry, Isabella, had been the third wife of Frederick, and mother to Conrad, the King hesitated to interfere with the claim of his nephew. Conrad died four years after his father, and like him, was poisoned, it is said, by Manfred, who claimed

the guardianship of his youthful nephew Cornadin, and later on usurped the kingdom for himself. After years of disturbance, the crown of Naples was finally given to Charles of Anjou, brother of St. Louis, by Clement IV. in 1265. Manfred was slain in battle, and in the year 1268, Conradin and his brother were taken prisoners at the battle of Tagliacozza, and beheaded afterwards for their treachery to Charles. The house of Suabia then became extinct, and peace was restored to Italy and the Church.

St. Thomas had been teaching at Cologne for four years when he was ordered by the General Chapter of 1252, to go to Paris to prepare for the degree of Doctor. It was a terrible blow to his humility, but he resigned himself and started from Germany on foot, begging his way to Paris. On his journey he stopped and preached at the Court of Adelaide, Duchess of Brabant. This pious princess was charmed with his conversation and advice. At her request, he sent her soon after, a treatise on the government of the Jews. She had experienced much trouble from them in her states, and the advice of St. Thomas was full of justice and moderation.

The views of St. Thomas in this treatise show, as Archbishop Vaughan remarks, that he possessed a spirit of justice and a love of freedom, tempered by wisdom in the widest sense, which was not as general as it might have been in the middle ages, and which he was enabled to grasp, by reason of his extraordinary gifts.

Later on, St. Thomas was frequently consulted in the most important matters of state.

PART SECOND.

Chapter I.

The influence of the Mendicant Orders.

BEFORE describing the events which were first to make the name of St Thomas celebrated in the Church, it will be necessary to review the circumstances of the original foundation of the Dominican Order, of which he was called to be the champion.

During the twelfth century, the Church had been afflicted not only by continual wars, but by very serious evils which had attacked her internal life.

A multitude of heretical sects had spread through Italy, Spain, Germany, and France, and had taken advantage of the disorder of the times, to disseminate the grossest errors against faith and morality, under the guise of pretended

piety and austerity of life. It must be said also, that the pomp and worldliness of too many of the clergy, had tended to prejudice the minds of the people, in favour of the affected detachment, and false mysticism of the heretical teachers. The most formidable of these sects was that of the Albigenses, who believed in two gods, one of them being the spirit of evil. They denied the Incarnation, declared the Old Testament to be the gospel of the devil, and the Church, the instrument of hell, for the destruction of the elect. An inner sect of their number, known as the Perfect, held marriage to be wicked, and after a certain time of probation, suicide was considered a virtue. Innocent III. declared that the Albigenses were more violently opposed to Christianity than the Saracens themselves. They were rivalled however by the Waldenses, or poor men of Lyons, in their satanic hatred against the hierarchical order of the Church. The Catharites or Puritans, were one of the Manichean sects which had followed the army of Frederick II. from the east, and after spreading over Lombardy and the south of France, had made their way to England. They also believed that the devil was the author of the world, and marriage a deadly sin.

There were many other sects, but they were all united in attacking the mysteries of faith, the priesthood, and the sacraments. They denounced with the utmost virulence the revenues of the Church, and the wealth of monasteries; they then further assailed the laws of marriage, of property, and of civil authority. Some, like the Brothers and Sisters of the Free Spirit, careered wildly from place to place, clothed like maniacs, and yelling for bread. Others practised still more extravagant exercises, and plunged into the most abominable disorders. These evils had attained their climax in the early part of the thirteenth century.

What was to be the remedy of all these evils? "God," says a modern preacher, "might have sent scourges and chastisements at this time. Instead, He sent St. Dominic and St. Francis, and the results of their mission were the most marvellous that had been seen in the Church since the days of the Apostles."

The Friars Minors had just been established by St. Francis, when St. Dominic founded the Order of Friars Preachers. In 1217 he sent forth his little company of sixteen, literally without "scrip or purse," to be dispersed in various countries. He was scoffed at by

certain learned monks, for sending "ignorant unlettered youths," as they contemptuously called them, to teach and preach; but he only answered with his usual sweetness, "these young men of mine will go and come back safe." Before his death four years later, he had founded sixty convents of his Order.

The Mendicant Friars penetrated into the very heart of the masses of men, carrying the beauty and holiness of religious life, alike into busy towns, and secluded villages. The very impulsiveness and enthusiasm of the people; the yearning for the supernatural, which had made them a prey to the hideous parodies of false mysticism, attracted them with irresistible force to these true apostles of the Church. The poverty and austerity of their lives could attract no envy; and whilst they instructed the people in the doctrines of their faith by their preaching, they won all hearts by their meekness and the perfection of their charity.

"No alley in a great city," says Macaulay, "no hamlet on a remote mountain, was unvisited by the begging Friar. The Church, lately in danger of utter subversion, now appeared to be impregnably fortified by the love, the reverence, and the terror of mankind.

But this was not all. The foundation of the third Orders of St. Dominic and St. Francis, brought the means and the practice of heroic sanctity within the grasp of those who were engaged in secular life. The third Order of Penance of St. Dominic, first known as the Militia of Jesus Christ, was embraced by thousands in every rank and condition, and has continued to be a fruitful source of sanctification to the present day. In the words of a modern writer, "the third Orders of Dominic and Francis completed the conquest of the world."

The Dominican Order was equally successful in contending with another still more widely spread evil of the times, the abuse of learning in school and universities. It is impossible for us now to realise the wild enthusiasm for knowledge, which spread over Europe after the first Crusade, when the minds of men became excited with the wonders of eastern natural science and philosophy. At a time when barons and knights thought it no disgrace to be unable to read or write, and when the only means of instruction was oral, from rare and valuable manuscripts, the passion for learning affected all classes. Thousands of youths of all conditions made their way from the most remote

parts of Europe, especially from England and Ireland, to the great centres of learning. Poverty and lowness of birth were no obstacles. We have many remarkable instances of the care with which monastic schools fostered early talent, even amongst the poorest classes, and students were sure to receive hospitality and encouragement on their long journeys.

But the condition of poor scholars at the great universities was often very sad. A monk of St. Alban's, writing at the end of the twelfth century, gives a most pathetic account of their sufferings at Paris; of their hard lodging and want of the necessaries of life, and of the squalor and raggedness of their appearance in the streets. Sometimes two or three would only have one gown between them, and were obliged to take it in turns to attend the classes, where they received the most bitter mortifications from conceited and worldly-minded professors. But nothing daunted their enthusiasm. They would sit up half the night studying the lessons they had heard in the day, until they had acquired sufficient real or superficial knowledge, to enable them to return to their own country and set up as masters on their own account.

We have also graphic pictures of the idleness

and dissipation of vast numbers of the students, of their disorderly behaviour, and the frequent serious quarrels, and brawls in the streets, which resulted from the total absence of supervision and restraint.

Still more serious dangers existed in the spirit of rationalism which was gaining ground in the universities: the divorce of religion from science. the errors and distortion of doctrine, and the inflated vanity of knowledge both in professors and scholars, which had superseded the traditions of the grand old monastic Orders. Happily, there was a genuine and fervent love of truth and excellence, underlying all these excesses, which found its ideal realised in the genius and sanctity of the Dominican teachers. And there was a special source of sympathy and attraction, in the general fervent admiration for natural science, embodied in the philosophy of Aristotle, which was both shared by the Friars Preachers, and directed by them into proper channels. This was doubtless one of the secrets of the enthusiasm with which Blessed Jordan was received in all university towns, followed, as we have seen, by marvellous effects of Divine grace in the vocation of hundreds of students to the Order.

Not only students—professors, priests, statesmen, and learned men of all professions, were irresistibly attracted to the ranks of the humble Friars Preachers. They became the friends and advisers of Popes, and confessors of Kings. We are told that during the government of John the Teutonic, not only St. Louis of France and St. Ferdinand of Castile, but the Kings of England, Arragon, Portugal, and Hungary, invariably chose their confessors and chaplains from the ranks of the Friars Preachers. It is not surprising, therefore, that a considerable amount of jealousy was excited against them, which, after existing for some years with occasional indications of its spirit, burst forth at last into a storm which threatened the very foundations of the Order. The events which immediately provoked it, occurred shortly after the arrival of St. Thomas in Paris.

By one of the singular coincidences of their lives, St. Bonaventure, who had been teaching during the last four years in one of the Convents of his Order, was sent to the Franciscan School of the Paris University, at the same time and under the same circumstances as St. Thomas.

Chapter II.

Teaching in Paris — William of St. Amour — Defence of the Mendicant Orders.

ST. THOMAS arrived in Paris in 1252, and began at once to teach in one of the schools of St. Jacques, as assistant to Master Elias Bruneto. From the first his success was such that the vast halls of St. Jacques were unable to contain his audience. The university congratulated the Order on the acquisition of so great a treasure, and proposed to the Prior through one of the chancellors, that he should present the young professor for the license which preceded the acts necessary for receiving the degree of Doctor, although he was nearly ten years under the age required by the statutes. But this step, which would have taken

place at the end of his first year of teaching, was delayed in consequence of the dispute which arose between the Friars and the university.

In the spring of 1253, four of the students were attacked by the night patrol, during a street brawl. One of them was killed, and the rest were injured and thrown into prison. The University resented this breach of the privilege by which they alone had the right of trying and punishing their scholars. They closed the schools therefore, for two months, until satisfaction was given. Meantime the Dominican and Franciscan classes remained open as usual.

The Dominicans had pursued this course during the similar disturbance in 1239. Ever since that time, there had been a certain amount of grievance on the part of the secular Doctors, which now assumed a serious aspect. A new statute was passed requiring an oath from all the masters, to close their schools in future when the rights of the university were attacked.

The Dominican and Franciscan Doctors refused to take this oath. A decree was then made which excluded them from the body of the university, and deprived them of their chairs.

An appeal was made to Pope Innocent IV.,

who at once commissioned the Bishop of Evreux to re-establish the Regulars as before, under pain of heavy ecclesiastical censures. This was done in spite of a counter appeal to Rome by the university.

In 1254, Alexander IV. succeeded Innocent, and after hearing both sides of the dispute, confirmed the restoration of the Friars, and revoked in a most ample manner, all that had been enacted against them. At the same time he revised the statutes of the university, and ratified the new decree concerning the closing of the schools.

But neither the decision of the Pope, nor the influence of St. Louis, who had just returned from Palestine, succeeded in restoring peace. The late dispute had aroused the energies of a certain number of professors, who were still imbued with the spirit of rationalism and irreverence which had once deeply infected the University, and were consequently in direct antagonism to the principles and practice of the Religious Orders. Moreover the jealousy of their influence, which had long existed, was now brought to a climax, by the brilliant success of the teaching of St. Thomas and St. Bonaventure, which had attracted many of their own

disciples to the Conventual schools. The leader of this party, William de St. Amour, had been foremost in hostility to the Friars, during the recent dispute. His restless pride and ambition now urged him to organise a new and more dangerous method of opposition.

It began by a torrent of ridicule, satirical popular songs, and defamatory libels, directed against the Friars, which were industriously circulated amongst the Parisians. Then came a thunderbolt, in the shape of a pamphlet written by St. Amour, entitled "The Perils of the Latter Times." Without any names being mentioned, it contained a virulent attack on the Mendicant Orders, and especially on the Friars Preachers. After condemning the principle of voluntary poverty, St. Amour asserted that all who embraced it were in a state of damnation, unless they supported themselves by manual labour, that it was a mortal sin for them to ask, or even for anyone to give them alms, that Popes and Bishops had no power to allow them to preach and hear confessions without leave from the parochial clergy, and, after many other invectives, denounced them as the false prophets, precursors of Antichrist, foretold in Scripture, who should no longer be tolerated in

the Church. All these propositions were supported in the most insidious manner, by extracts from the Scriptures and the Holy Fathers.

Out of the seventeen professors of the university, only four adopted the pamphlet of St. Amour. But this small group of incendiaries, to use the expression of Thomas of Cantimpré, was sufficient to enkindle the animosity of a vast number of idle and dissolute students, who extolled the new publication to the skies, and used every means in their power of calumniating and insulting the Friars. To such a pitch was this carried, that at one time, the Religious of St. Jacques did not dare to leave the convent to seek necessary food.

Their schools were restricted in every possible way, and St. Thomas was the object of much of the public obloquy. On Palm Sunday, whilst he was preaching in the Church of St. Jacques', a beadle of the university, named Guillot, suddenly appeared, and commanded him, in the name of his masters, to be silent. He then read aloud a long paper containing the most unmeasured reproaches against the Regulars. St. Thomas remained perfectly calm and silent the whole time, and then resumed his discourse without the slightest allusion to the interruption.

He maintained the same tranquillity of soul, during the whole period of the troubles which raged around, never adverting to them otherwise than in his prayers and penances. He employed the intervals between his lectures, in composing treatises on the "Our Father," the "Hail Mary," the Creed, and the Commandments. His friendship with St. Bonaventure was more intimate than ever, and the two Saints were a constant mutual source of comfort and strength, in their united labours and responsibilities. Notwithstanding the general turmoil, St. Thomas became a licentiate at this time, for in a letter from the Pope to the Chancellor of Paris, early in 1256, he expresses his delight that he had granted a license to "Brother Thomas Aquinas, so remarkable for his illustrious birth, the innocence of his life, and the treasure of science which he had received from God."

Meantime, the book of St. Amour, which had scandalised the French Bishops, was sent by St. Louis, in the charge of two Doctors, to be judged by the Pope, who was then at Anagni; the Generals of the Orders having also, as was customary, followed the Papal Court from Rome.

Alexander IV. summoned the parties on both

sides to appear before him, and intimated a wish that St. Thomas should be of the number. He was therefore ordered by his superiors to repair to Anagni, where Blessed Albert had already been stationed for a year. St. Bonaventure was also sent for by the Franciscans.

On the arrival of St. Thomas at the Dominican convent at Anagni, the General, Blessed Humbert, called a Chapter of the Religious, and solemnly placed the work of St. Amour in his hands. "Take, my son, this fatal book," he said, "which has excited so great a storm against us, and is likely long to trouble the peace of the Church, and destroy the fruit of our labours. Read it, and consider the answer before God, that the scandal may cease."

Having asked the prayers of his brethren, St. Thomas retired to his cell, and, as usual, began by imploring the aid of Heaven. He then opened the book, and at the first glance perceived its weakness, and the artful sophistry of the author. He had formed the plan of reply, almost before he had time to finish the perusal. Next day, he appeared again before the Chapter, "like an angel of peace," as we are told, "bringing joy to all hearts." He assured the Religious that with the help of

God, this work would be so completely refuted, that it would be remembered by the faithful only to be condemned.

In a few days, St. Thomas prepared his incomparable defence of the Religious Orders, which was published later in the form of a treatise, "Against the adversaries of the Religious state." It began by explaining the origin, essence, and perfection of religious life, and the different ends for which the Church can establish or sanction an Order. He refuted the arguments of St. Amour, and gave the true sense of the Scriptures, and the works of the Fathers. St. Thomas reduced this matter into the following questions :—

1. Is it lawful for Religious to teach ?
2. Can they enter into a body of secular Doctors ?
3. Can they preach and confess without having the charge of souls ?
4. Are they obliged to labour with their hands ?
5. Is it lawful for Religious to renounce all possessions without reserve, either in particular or in general ?
6. Is it lawful for them to live on the alms of the faithful?

The third part contained a complete refutation of the injurious accusations against the Friars, on such points as the poverty of their dress, their voyages in the exercise of their ministry, the affairs undertaken for charity, their religious observances and penances, their resistance to their adversaries, their alleged undue satisfaction at the success of their labours, and their visits to the courts of princes. St. Thomas then exposed the malice which had sought to stir up the multitude against the Friars, by representing them as rapacious wolves, false prophets, and the precursors of Antichrist. He concluded in these words, "Having thus by the help of Divine grace, answered the evil speaking of our enemies, it becomes evident that there is no damnation for those who are in Christ Jesus, and do not live according to the flesh; but who, carrying the cross of the Lord, persevere in spiritual works, contemning carnal devices. We could retort at length upon our detractors, the accusations which they advance against us; but we leave them to the Divine judgment, since their iniquity is patent to every one, from those things which they have poured forth from their wicked hearts; according to the Word of the Lord which says: "How can

you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh. If any man therefore shall cleanse himself from these, (that is, by not consenting to their iniquity,) he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work." Those, therefore, who consent to them, like the blind leading the blind, will fall together with them into the pit. What has been said is sufficient to liberate us from this calamity, with the help of the Lord, to whom be honour and thanksgiving for ever and ever. Amen."

St. Thomas appeared before the Pope at the appointed time, and delivered his discourse, which was received with the greatest admiration by the Holy Father, the Cardinals, and the whole of the Papal Court. The result was no longer doubtful: William de St. Amour pleaded his cause in vain, and the "Perils of the Latter Times," was condemned as iniquitous, criminal, and execrable, and burnt at Anagni, in presence of the Pope. At the same time Alexander IV. issued a bull, dated October 5, 1256, which enjoined upon all who possessed a copy of the book, to burn it within eight days, under penalty of excommunication. The Paris

deputies who had supported St. Amour, retracted their errors, and promised on oath to obey the regulations made by the Pope concerning the friars, especially that of receiving St. Thomas and St. Bonaventure as Doctors of the university.

William of St. Amour remained obstinate. He was deprived by the Pope of the faculties of teaching and preaching, and forbidden to return to France, under pain of excommunication.

Blessed Albert also defended the Orders of Friars, and St. Bonaventure wrote his excellent treatise, "On the Poverty of Christ," as well as his "Apologia for the Poor." "But it was St. Thomas," says Archbishop Vaughan, "whose exceptional grasp embraced the entire religious question; and his genius it was which replaced the fundamental principles of the highest love of God in their old position of reverence and honour; and, in achieving this result, the Angelical Doctor left to all coming generations the most profound refutation of deadly error, and the most masterly exposition of religious truth, which has ever been given to the world by any Doctor of the Church."

The hostile attack of St. Amour thus ended

in the public manifestation of the wisdom and genius of St. Thomas, and in the triumph of the principles of authority and religion which he represented, over the spirit of rationalism and irreverence in the schools. The importance of the result is acknowledged by all historians. "St. Thomas," says Balmez, "finding the schools in anarchy, reduced them to order, and, on account of his angelic intellect and eminent sanctity, was looked up to as their sublime dictator." In the words of the historian Green, "the Church won back the allegiance of the universities through the Mendicant Friars."

Before leaving Anagni, the Parisian deputies applied for the condemnation of a book called the *Eternal Gospel*, by an anonymous writer after the erroneous doctrines of the Abbot Joachim, who had founded a monastery in Calabria in the previous century. It announced that the New Testament was to be abolished like the Old, and to give way to the reign of the Holy Ghost on earth, in the year 1260. The active life of the Church was to cease, in favour of the purely contemplative. Abbot Joachim had also foretold, that the ministers of this new Gospel were to be a religious Order of barefooted men. It is supposed that a fanatical

Franciscan friar named Gerard, urged on by one of the Calabrian monks named Leonard, was the author of the *Eternal Gospel*, and it appears that a few pious, but weak, men of the Franciscan Order had been in some degree affected by its fanaticism.

The Pope appointed Cardinal Hugh de Saint-Cher, and the Bishop of Messina, both of the Dominican Order, to examine and report on this book, and they were assisted by St. Thomas. It was declared to be full of impiety and heresy, and condemned to be burnt. Later on, its principles were revived by a sect called the Fraticelli, and refuted by St. Thomas in several of his works, especially in the "Summa Theologica." Besides the trouble caused by this book, some dissensions had arisen in the Franciscan Order with regard to the mitigation of observance, at this time. The General, John of Parma, insisted on resigning in favour of St. Bonaventure, who, much to his consternation, was elected General at a Chapter of the Order, held at Ara Cœli in Rome during the same year. The young General soon succeeded in restoring perfect union and peace; after visiting several of the Franciscan convents in Italy, he returned to Paris.

St. Thomas left Italy before the end of the year, (1256) honoured with marks of the highest esteem by the Pope, and deeply regretted by his brethren. During his voyage to France, he narrowly escaped death. A violent storm arose, and the captain and crew of the vessel gave themselves up for lost. Amidst the general confusion, St. Thomas preserved his usual peace of soul, and only redoubled his prayers. They were heard: a favourable wind suddenly sprang up, and the ship arrived safely into port.

Chapter III.

St. Thomas made Doctor—St. Bonaventure—St. Louis IX.—Miraculous manifestation.

THE explicit commands of the Pope, and the zeal and authority of St. Louis, were now successful in healing the feud in Paris. Peace was inaugurated by the invitation of the university to St. Thomas and St. Bonaventure, to receive the doctorate. Public feeling had turned wholly in favour of the Friars, and the event was hailed with universal satisfaction.

It was a terrible trial to St. Thomas, and he vainly implored his superiors to choose another subject, and to leave him in peace. Such was his dismay at the prospect of the new dignity, that it seemed to benumb his faculties, and he

felt quite unequal to compose the preliminary public address, up to the very eve of the day on which it had to be delivered.

When all had retired to rest on that night, he went down to the church to pray, according to his custom, and there besought help from God. Quite exhausted with weeping and praying, he fell into a deep sleep, as he had done during his temptation at San Giovanni. In a vision, he saw a venerable old man in the Dominican garb, standing on the steps of the altar, who thus spoke. "Brother Thomas, why do you weep, and for what are you praying to the Lord?" And he answered, "Because they are going to make me Master of Theology, for which I am quite unfit; nor do I even know how to choose a thesis for my public Act." The old man replied, "Behold thy prayer is heard; accept the office, for God is with thee; and for thy thesis take no other words than these: 'Thou waterest the hills from Thy upper rooms; the earth shall be filled with the fruit of thy works.'"*

St. Thomas awoke full of consolation and joy. His peace of soul was restored, and in a few hours he composed his thesis, which he

* Ps. ciii. 13.

delivered on the following day in the great hall of the bishop's palace, before the ecclesiastical dignitaries, and all the masters of the university. He applied his text to Jesus Christ, the King of angels and men, who from the throne of His Majesty, waters the mountains, that is the heavenly spirits, with the torrents of His glory, whilst he fills the earth, that is the Church militant, with the fruits of His works, through the Sacraments which communicate to men the merits of His sacred Passion.

This text of Scripture has since been considered to have been prophetical of St. Thomas himself, whose teaching was to instruct learned Doctors in high places by its elevation, and the most simple of the faithful by its lucidity.

The whole assembly were filled with admiration, and unanimously pronounced St. Thomas worthy of becoming a Master of Theology. After making the other appointed acts, he was invested with the Doctor's ring and cap, and conducted to his seat amongst the masters. St. Bonaventure then went through the same acts, and was also admitted to the degree of Doctor on the same day, October 23rd, 1257. There had been a previous contest of humility between the two friends, who each

desired the other to take precedence, in which St. Thomas had to yield, in spite of being the youngest in age, and of St. Bonaventure's rank as General of his Order.

St. Thomas now became Master in one of the schools of St. Jacques. It is uncertain who was his assistant Bachelor. The names of his friend Annibaldi de Molaria, who was afterwards made Master of the Sacred College, and Cardinal: of Fr. Romanus de Ursinis, nephew of Pope Nicholas III., and of Peter of Tarentaise, who succeeded St. Gregory X. as Pope Innocent V., have all been mentioned as having filled that post. All three were Dominican Friars at St. Jacques at the time, and took their degrees later.

St. Bonaventure occupied the Chair of the Franciscan College. The eminence attained by the two Saints in the schools of Paris is attested by their receiving the names of the Angelic and Seraphic Doctors, which have distinguished them to the present time. And in the close union of their friendship, the angelic intelligence of St. Thomas, and the seraphic fervour of St. Bonaventure, reciprocally inspired and inflamed each other in a wonderful manner.*

* Appendix C. Dante.

COLLEGE LIBRARY

"In them," says Archbishop Vaughan, "dogma in its purest, and mysticism in its best, met and embraced, with something like that transport which draws natures as nearly as possible into one. Whilst both were founded on the same Catholic principles; whilst both had the same aim—earnest, utter love of the One Supreme—each was different from the other, and each found in the other that which was wanting in himself; and in that sweet discovery experienced the full harmony of his entire being. Bonaventure loved to look into the placid earnest soul of Thomas, as into a deep glassy sea, with its marvellous transparency and awful stillness; whilst Thomas was roused and brightened by the ardent, outpouring nature of his friend. St. Thomas was angelical, St. Bonaventure was seraphic."

It may be added that the well-known prayers of these two Saints, after Communion, exemplify very clearly their respective characters.

The two friends were both busily engaged in writing as well as teaching. St. Thomas, going one day to visit St. Bonaventure, found him deeply engrossed in writing the life of St. Francis. He left at once, saying to his companion: "Come away; let us not disturb a

Saint who is writing the life of a Saint." During another visit, St. Thomas said to his friend: "Show me, my brother, the books out of which you get such sublime thoughts in your writings." "There is the book!" said St Bonaventure, pointing to the crucifix before him. Once when St. Bonaventure was in turn visiting St. Thomas in his cell, he had the privilege of beholding an angel actively assisting him in his composition. To attract his attention, he said: "Are you writing, my brother Thomas?" And the Saint answered: "Yes, and I am writing on the most holy body of Our Lord!" Then St. Bonaventure knew that he was receiving inspiration from above.

St. Louis had the greatest affection and admiration for both these Saints. He consulted them on all matters of importance, and delighted in seeing and conversing with them. Such was his devotion to their Orders, that he is said to have declared, that if he could divide himself into two parts, he would give one to the Dominicans and one to the Franciscans. Amongst other valuable assistance to their labours, he collected a library of the works of the Fathers, which were then very little read, and not to be found in the schools of Paris.

St. Louis was obliged to search for these with much pains and expense, and to have copies made of the original manuscripts in remote monastic libraries. At his death he left this valuable collection to be divided between the Dominicans, Franciscans, and Cistercians.

St. Louis had singular affinity of character to St. Thomas, in his love of learning and study, and his spirit of contemplation and abstraction. It is said that when any matter of special moment was about to come before the Council, he used to send for St. Thomas the night before, to ask for his advice. As the spread of Christianity in the east was the paramount desire of this holy king, he took special interest in the works of St. Thomas against the different forms of oriental heresy.

At this time there were still traces of Manichœanism in Europe, especially in the north of Italy. In 1250, St. Peter of Verona had been martyred in Lombardy, by these heretics. In his dying moments, he wrote with his blood, "I believe in one God, Creator of heaven and earth," as a last protest against their heresy which taught that there were two Gods in the universe, one good and the other evil.

St. Thomas was actively employed in writing against the Manichœans, when he was obliged to accompany the Prior of St. Jacques one day, to dine at the royal table, at the urgent entreaty of the King. St. Thomas continued wholly absorbed in thought and silent; suddenly, he struck the table with his hand, and exclaimed: "This argument is conclusive against the Manichœans." The Prior, greatly embarassed, pulled him by the sleeve, and reminded him that he was in the royal presence. St. Thomas, recalled to himself, made a humble apology; but St. Louis, full of admiration, sent at once for his own amanuensis, that the argument might be committed to writing without delay.

One of the most important works composed by St. Thomas at this time, was the "Summa against the Gentiles," written at the request of St. Raymond of Pennafort.

This Saint had for many years preached the gospel to the Moors and other infidels, who inhabited the provinces which had been conquered by Spain. Finding that his chief obstacle consisted in their own learned books being inaccessible to Europeans, he prevailed on the Kings of Castille and Aragon, to establish Dominican Colleges for the purpose of studying

oriental languages. The result of the labours and preaching of the Friars was, as he himself wrote to Blessed Humbert, the baptism of ten thousand Jews, Moors, and Saracens, including many of their most learned men, in different parts of Spain and Africa. He appealed therefore to St. Thomas to write a book which would strengthen these converts in the faith, and help the Friars in their missions.

The "Summa against the Gentiles," which was consequently written by St. Thomas in four books, contained a complete demonstration of Christian truth, and a refutation, chiefly by arguments of reason, of oriental errors. It served in reality as an introduction to the great "Summa Theologica." This book was translated into the Greek, Hebrew, and Syriac languages.

At the same time there lived a philosopher named Averröes, the son of an Arabian physician, who though nominally a Christian, was practically an atheist. He considered Christianity to be impossible of belief, Judaism only fit for children, and Mahometanism the religion of hogs. He taught that there was only one intelligence existing in the universe, of which individual souls were only modifications, or different manifestations, and conse-

quently not responsible for evil. This heresy alleged to have been drawn from the works of Aristotle, appears to have made considerable progress, even in Europe. St. Thomas wrote against it a treatise called, "The unity of the Intellect against Averröes."

It is an admirable work, in which after having given the proofs of reason and faith, the Angelic Doctor demonstrated by the very words of Aristotle, the individuality of the human soul, and its responsibility for good and evil.

Such was the effect of this work, that a modern writer speaks of it as follows: "Let St. Louis console himself for the failure of the crusade in Egypt and Tunis! If he was vanquished in the terrible duel with Arabian Islamism, the crusade of St. Thomas was triumphant. The syllogism of the school like an engine of war, crushed every part of that philosophical edifice, of which pantheism was the base and the crown. The armour of Averröes was broken into shivers, amidst the unanimous applause of the admiring schools. After ages have passed, the victory of St. Thomas is translated into the triumph of the Christian family over that of the Arabian."

Whilst St. Thomas was teaching at Paris,

THOMAS, THOU HAST WRITTEN WELL OF THE
SACRAMENT OF MY BODY.

To face p. 111.

there arose the celebrated controversy respecting the Eucharistic accidents, that is the species of bread and wine that remain after the consecration. The professors of the university were divided on this subject, and, after considerable discussion, they agreed to refer the matter to St. Thomas and abide by his decision. After much prayer and fasting, he examined the question, and wrote down his opinion, stating all the objections and giving his replies. He then approached the altar, and laid his manuscript upon it, as a disciple presents his work to his master; he then prayed as follows: "Lord Jesus, Who art truly present and dost work wonders in this adorable Sacrament, I implore Thee to grant that if what I have written is the truth, Thou wilt enable me to teach it, but that if it contains anything contrary to the faith, Thou wilt hinder me from proceeding further in declaring it." Whilst he thus prayed, his companion and others of the Friars who were observing him, suddenly saw Christ descend and stand upon the manuscript, and they heard him pronounce these words, "Thomas, thou hast written well of the Sacrament of My Body!" The vision disappeared, but the saint continuing his prayer fell into an ecstasy, during which he

was raised in the air the height of a cubit. The Prior and the rest of the religious of the convent, hastened to the spot, on hearing of this prodigy, and were able to bear witness to the above apparition.

It was from one of these Friars that the historian Tocco received the account which has been given. It was the first of three similar manifestations granted to St. Thomas during his life.

Being thus confirmed in the truth of his doctrine, it was explained by the Angelic Doctor in presence of the masters of the university, who received it with full deference and entire satisfaction.

After his year's course of teaching as master had expired, St. Thomas retired from his chair, according to the law of the university. He preached the sermons of the following Lent at St. Jacques, and was then sent to attend the general Chapter of the Order at Valenciennes. One of its chief objects was to examine and improve the course of studies in the schools. St. Thomas was charged by the Superiors to draw up a new set of rules, with the assistance of Blessed Albert, Peter of Tarantaise, and two other Paris Doctors. These laws were approved

and at once adopted. Their influence continues in Dominican colleges to the present time.

The loss of St. Thomas was so severely felt in the Paris university, that the authorities determined to set aside their usual law, and invited him to resume his position as Doctor in the schools without delay. The Saint complied, and his disciples flocked round him in greater numbers than ever. He composed during this second period of teaching, several new works, and projected others which were finished some years later, when he was living in Italy.

Chapter IV.

Urban IV.—St. Thomas in Italy—The Chapter of London.

ALEXANDER IV. died in May, 1261. After an interval of a few months, James Pantaleone, Patriarch of Jerusalem, was elected Pope, under the name of Urban IV. He was scarcely seated on the papal throne, when he expressed his desire that St. Thomas should be sent to Italy, that he might have the benefit of his council and help. The angelic Doctor was therefore immediately ordered by the General to repair to Rome, where he lectured and taught in the Dominican schools. He was at the same time employed by the Pope in writing various works for the good of the Church.

Urban had an ardent desire for the extinction of the Greek schism. At his desire St. Thomas composed his celebrated treatise against the

errors of the Greeks, in which he proved that the ancient Doctors and Fathers of the Greek Church, were in complete accord with the Latins in all the points disputed between the two Churches. The Pope was so pleased with this work, that he sent it to the Emperor of the Greeks. The letters which passed between them prove that the Emperor not only greatly admired the treatise, but that it had made a profound impression among the Greeks; both in enlightening the more obstinate schismatics, and in confirming the goodwill of those disposed for reunion. At the request of a dignitary of the Church of Antioch, St. Thomas wrote another treatise against the errors of the Greeks, Armenians, and Saracens, which contains a most sublime exposition of the chief mysteries of faith. These two works, but more especially the first, have been constantly used by Catholic Doctors in their disputes with the Greeks, to the present time.

At the desire of the Pope, St. Thomas wrote also the famous commentary on the four Gospels, called "Catena Aurea, or Chain of Gold." Works of a similar kind were not uncommon in the Middle Ages. They were called "Chains," because they were composed

of a number of passages taken from different authors, so dovetailed into each other as to form a continuous treatise. St. Thomas's exposition of the Gospels was called "Catena Aurea, or the Golden Chain," because it excelled all other works of the same kind. He laid an immense number of works under contribution, collecting countless useful and edifying passages from the best Greek and Latin commentators on Holy Scripture. It is said that St. Thomas used no books in the composition of this work, but relied solely on his capacious and retentive memory. Yet his quotations are invariably accurate, not indeed to the letter, for he often condenses the passage he makes use of, but with the highest form of accuracy, by giving the full sense of the author cited, without alteration or addition. The "Catena Aurea" is accessible in English, having been translated during the early years of the Oxford movement, under the supervision of Cardinal Newman. The Editor of the translation finds in this work of St. Thomas, "a learning of the highest kind . . . . a thorough acquaintance with the whole range of ecclesiastical antiquity, so as to be able to bring the whole substance of all that had been written upon any point to bear upon the text which in-

volved it—a familiarity with the style of each writer, so as to compress into few words the pith of a whole page—and a power of clear and orderly arrangement in this mass of knowledge, which make this Catena perhaps nearly perfect as a conspectus of patristic interpretation." He adds : "Other compilations exhibit research, industry, learning ; but this, though a mere compilation, evinces a masterly command over the whole subject of theology."

At this time St. Thomas preached the Lenten sermons in Rome at St. Peter's, and they were attended with extraordinary success. Such was the fervour of his unction in the Good Friday sermon, that he was obliged frequently to pause, on account of the lamentations and sobs of his hearers. On Easter Sunday they were equally affected by his description of the glory of Christ, and the happiness of being His servants. Tocco relates that a woman who had been suffering for many years from a grievous infirmity, was suddenly and completely restored to health, by touching the border of the habit of St. Thomas, as he was leaving St. Peter's after one of his sermons.

The Pope, desiring earnestly to reward the

glorious labours of St. Thomas, and to enable him to pursue them with greater ease, pressed him to accept a considerable revenue, and announced his intention of raising him to high ecclesiastical dignity. But the humble disciple of Christ firmly refused these offers, imploring the Pope to give the dignity to some one more worthy, and to devote the ecclesiastical funds to the poor. As nothing could change his resolutions, Urban determined to give him the comfort and support of the presence of his great friend, Brother Richard Annibaldi de Molaria, who had succeeded him in his chair at St. Jacques. He was therefore summoned to Rome in 1262, being made Master of the Sacred College, and afterwards Cardinal.

The renewal of intercourse between the two friends, led to an event which caused a great sensation in Rome. At the pressing entreaty of Cardinal Richard, St. Thomas visited him at his country house, the castle of Molaria, near Rome. Either by accident or design, he there met two of the most learned Rabbis of the Jews. After conversing with them for some time on religion, St. Thomas begged them to consider seriously what had passed, and to return the next day, which was Christmas day, to meet

him at the same place. The saint passed the whole night in prayer, imploring their conversion from the infant Jesus. On the next day, the two Rabbis returned to the country house of the Cardinal, and confessed that they had been vanquished by the words of St. Thomas. Their Jewish pride yielded to Christian humility, and they made their public profession of faith, and were baptised, to the great joy and edification of the Romans. It is stated that from that time, the Angelic Doctor always received some special favour from heaven on Christmas day.

The Pope had commanded that St. Thomas should be always near his own person. Obedience therefore compelled the Saint to transfer his lectures on theology to whatever town was occupied by the Papal Court. He thus continued to lecture and preach at Viterbo, Orvieto, Fondi, and Perugia, as he had already done in Paris and Rome. Wherever he went, he carried with him the same atmosphere of holiness, doctrine, and science. Crowds of students flocked to his lectures, and persons of all ranks applied to him for advice. The best part of his time was taken up in duties of charity, satisfying doubts, clearing difficulties

and deciding all sorts of cases. But neither these distractions nor the vicinity of the Court, had the slightest power to disturb the peace of his soul. He continued recollected, listening to the voice of God, and adoring Him in his heart, in the midst of these varied occupations. He passed the nights in renewing the fervour of his soul by constant prayer.

The figure of St Thomas at this time seems to cast a halo of light and peace on the stormy history of the period; and his presence must have been a constant support and consolation to the Pope in his severe temporal afflictions. The struggle between the Holy See and the descendants of Frederick II. was then at its height. Manfred, the usurper of Sicily, had attacked the Papal States, and Rome was threatened with siege. Urban was obliged to retire with his Court to Orvieto, whither he summoned Manfred to appear, to answer for his outrages against the Church and the people of Italy. But he disregarded the censures of the Church, and the situation became intolerable. Urban now resolved to invoke the aid of France. He therefore offered the kingdom of Sicily, which was held by feudal tenure from the Holy See, to Charles of Anjou, brother to St. Louis,

and thus laid the foundation of the peace which, later on, was established.

In May, 1263, St. Thomas assisted as Definitor of the Roman Province, at the fortieth General Chapter of the Dominican Order, which was held at Blackfriars,* in London. It would be most interesting to us to know more details of his stay in England. We are only told that his example of sweet, fervent, and saintly life, deepened more than ever the primitive spirit and fervour of his devoted brethren of the English Province.

At this Chapter, the General of the Order, Blessed Humbert, petitioned to be relieved from his office, on account of his great age and infirmities. He was the fifth General of the Dominicans, and we are assured that he was not inferior to his predecessors, although two of them had been raised to the altars of the Church, and the heroic sanctity of the others had been attested by miracles. So much was he esteemed, that he was nearly being elected successor to Gregory IX. Urban IV. had also pressed him earnestly to accept the dignity of Patriarch of Jerusalem, at his own election as Pope, notwithstanding his advanced age.

* Not at the spot now known as Blackfriars, but at the first house the Order possessed in London, which was in Holborn.

The prayer of Blessed Humbert was granted, and he retired to the convent at Lyons. To prevent any bad effects to the Order from his resignation, St. Thomas and the other Definitors appointed the celebrated Peter of Tarentaise to be Vicar-General, until the election of a successor to Humbert in the following year.

Chapter V.

St. Juliana of Cornillon—Feast and Office of Corpus Christi—Death of Urban IV.

THE most important result of the esteem and reverence in which St. Thomas was held by Urban IV., was the influence of the Saint in the establishment of the Feast of Corpus Christi. The intervention of the Angelic Doctor in a matter of such supreme interest to ourselves, was brought about by circumstances too striking not to be mentioned in detail.

As far back as 1230, when Pope Urban, then known as James Pantaleone, was Archdeacon of Liège, he became acquainted with two holy women of that place, who were destined to be associated with the greatest act of his future Pontificate. One of them was a Cistercian nun, Juliana of Cornillon; the other her friend, the Recluse Eva, who, according to a custom pre-

vailing at the time, lived in a cell built outside the Church of St. Martin at Liège.

The Convent of Mont Cornillon, to which was attached a large hospital for the reception of pilgrims returning from the Holy Land who were afflicted with leprosy, was situated outside the gate of Liège. The orphan Juliana had been placed under the care of the Nuns at the age of five. She had from childhood been remarkable for humility, love of reading and prayer, and above all, for the most extraordinary devotion to the Blessed Sacrament. So strong was this attraction that an oratory was fitted up for her use, where she would sometimes remain for a week after receiving Communion, in prayer and solitude.

In the year 1208, when Juliana had scarcely attained her sixteenth year, she was favoured with the following vision. Being engaged as usual in contemplation, she saw in spirit an apparition of the moon at its full, but disfigured by a dark spot, which partly obscured it. Juliana at first gave no heed to this appearance, but upon its frequent repetition, she became uneasy, and acquainted her Superior with her secret. The Prioress Sapientia, however, and the learned persons whom she consulted, treated the apparition simply as a dream.

After many days of incessant prayer, Juliana fell asleep through exhaustion, and during her slumber the meaning of the vision was vouchsafed to her. In the depth of her soul she understood it to be said : "That which disturbs thee is, that there is wanting to My Church Militant, a feast which I desire to establish. It is the Feast of the most Holy Sacrament of the Altar. At present this feast is only observed on Maundy Thursday ; but on that day my sufferings and death are the principal objects of consideration ; therefore I desire that another day be set apart on which it shall be celebrated (as a High Festival) by the whole of Christendom, and this for three reasons :—

1. "That the faith in the Divine Mystery, which is beginning to be attacked, and will in the future be still further menaced, may be confirmed and reassured.

2. "That the faithful who believe and seek the truth, may be fully taught, and enabled to draw from the Well of Life the strength necessary to carry them on in the path of virtue.

3. "That reparation may be made for the irreverence and impiety shown towards the Divine Majesty in the Blessed Sacrament, by a sincere and profound adoration of the same ;

and thou Juliana, art chosen to lead the way for the establishment of this Feast."*

Notwithstanding the joy of Juliana, and her firm belief in the truth of the revelation, her humility kept her silent for more than twenty years. About the year 1230 she was elected Prioress of her convent, and she then resolved to consult John of Lausanne, a Canon, and afterwards Prior of St. Martin, a very holy man of great spiritual experience. She besought him, without mentioning her name, to discuss the matter with other learned theologians. Amongst those chosen for this purpose were the Archdeacon, James Pantaleone; Hugh of St. Cher, Provincial of the Friars Preachers, ; the Bishop of Cambray, the Chancellor of Paris, and three learned Dominicans, professors of Liège.

After thoroughly examining the revelation, it was unanimously decided by these eminent men, that the design was according to the spirit of the Church, and that the Feast might be introduced with great profit, as a thanksgiving to God, and as a means of reviving the spirit of love and devotion, which was fading away. After this assurance Juliana caused an office for

* Eucharistic Hours, p. 135.

the Feast to be composed, by a religious of her Order named John, a man more remarkable however for piety than for learning.

When these facts became known, a storm of opposition arose. Many ecclesiastics considered a new Feast as unnecessary, and treated the revelation as purely imaginary. It was not till 1245, that Robert, Bishop of Liège, addressed a letter to his clergy, commanding the Feast of Corpus Christ to be celebrated throughout his diocese, on the Thursday after the Octave of Pentecost. But the death of the Bishop shortly after, prevented the fulfilment of this decree. The Canons of St. Martin alone, began to keep the Festival in 1247. Five years later, Hugh of St. Cher, who had been made Cardinal and Legate of the Holy See to Germany and the Low countries, visited Liège during the time of the Feast. He celebrated solemnly the Mass of the Blessed Sacrament, and preached. After this he ordered the festival to be observed by all the bishops and clergy of his legation.

Juliana had not the happiness of witnessing the full realisation of her hopes. The wars and disturbed state of the country, caused great relaxation of discipline in the diocese of Liège,

and many of the clergy opposed the institution of the new Feast; Juliana herself was persecuted, and driven from her convent into exile. Before leaving Liège however, she confided all her desires and hopes to her friend, the Recluse Eva. Faber relates as a proof of her marvellous spiritual perception of the Sacramental Presence, that during the visits of Eva, Juliana often perceived that the Blessed Sacrament was being taken out of the Church of St. Martin, after the divine office, though it was at a great distance, and that she used to be overwhelmed with sorrow each time.*

After enduring many sorrows and afflictions, Juliana died in exile April 5th, 1258. She was reverenced as a Saint throughout the country, and subsequently raised to the altars of the Church. The Feast of St. Juliana of Cornillon is kept in the French Calendar on April 11th.

On the accession of James Pantaleone to the pontifical throne, Eva obtained through the Canons of St. Martin, that Henry of Gueldres, the Bishop of Liège, should present a petition to the new Pope, for the establishment of the Feast of Corpus Christi throughout Christendom.

* Faber. The Blessed Sacrament, p. 492.

Many miracles relating to the Blessed Sacrament had occurred during the preceding years, which served to strengthen the force of the petition. Amongst them was the well known apparition in Paris, in 1258, the year of the death of St. Juliana.

At the Elevation of the Host, a little child of marvellous grace and beauty, appeared in the hands of the Priest. The bystanders held up his arms, while St. Louis, whose palace was close by, was sent for to witness the prodigy. The holy King declined to go saying: "Let those who have any doubt of the real presence of Jesus Christ in the Blessed Sacrament, go to see this miracle. Thank God, I need no such prodigy to strengthen my faith."

But, however favourably inclined Pope Urban might have been to grant the prayer of Eva, the time was not opportune. Italy was then devastated by civil war, and the Pope was himself an exile from Rome. It is not surprising, therefore, that no answer was returned to the petition. Things were in this state when St. Thomas returned from the Chapter in London, in May, 1263, and was immediately summoned by the Pope to join him at Orvieto. Urban urgently renewed his entreaties that he would accept a

bishopric, as a mark of his delight at receiving the first part of the "Catena Aurea." Then St. Thomas threw himself at the feet of the Pope, and implored him to grant, as the only reward he would ever accept for his services, the institution of the Feast of the Blessed Sacrament throughout the whole Church. Urban at once consented, and charged St. Thomas to write an office of the feast.

"Truly," says an old author, "is the Festival of Corpus Christi, the Feast of St. Thomas and the Friars Preachers."

This is scarcely an exaggeration, when we consider that besides the influence of the Angelic Doctor, a Dominican Cardinal had, as we have seen, been the first to extend it far beyond the limits of a single diocese. The Dominican Order also gives to the Feast of Corpus Christi a rank like those of Christmas, Easter, and Pentecost.

Denis, the Carthusian, states that St. Bonaventure was also commanded by the Pope to write an office of the Blessed Sacrament; that he did so, but that on hearing that composed by St. Thomas read aloud, he melted into tears of joy and admiration, and tore up his own pages, one by one, as the lecture proceeded. Another

account from a Neapolitan source is, that the two Saints each wrote an Office, but that St. Bonaventure, when visiting St. Thomas, saw the anthem for second vespers, *O Sacrum Convivium*, lying on the table. Such was his delight at the perusal, that he at once went home and destroyed his own composition.

"The Office of St. Thomas," say Gaume, "is an immortal masterpiece, in which poetry, piety, and faith, dispute the palm. It is justly regarded as one of the finest Offices in the Church, on account of the grace and energy of its tender piety, its exact doctrine, the perfect proportion of its parts, and its juxtaposition of the types of the Old Testament with the realities of the New."

The Anthems, with the exception of the last, are an application of different verses of the Psalms to the Blessed Sacrament. The responses to the Lessons form a complete parallel between the Old and New Testament; the oracles of the Prophets, and the words of Christ, promising or giving the bread which is His Body, or the wine which is His Blood. Thus the first response contrasts the type of the Paschal Lamb of the Hebrews, with *Christ immolated, our true Pasch;* the second, the Manna of the desert, with the *heavenly food which gives*

life to the world; the third, the bread which strengthened the prophet Elias in his journey to Horeb, with the *Bread of Angels become the pledge of eternal life.* The fourth response may be given as an example: "R. The bread which I shall give is My flesh for the life of the world. The Jews therefore debated within themselves, saying: How can this man give us his flesh to eat? V. The people spoke against God, saying: our soul nauseates this food. How can this man give us his flesh to eat?"

The Hymn at Matins, *Sacris Solemniis*, gives the history of the Last Supper, and announces the blessings of that precious night. The Hymn at Lauds, *Verbum supernum prodiens*, relates the coming of Our Lord upon earth, and His remaining to be the Food of man; in the last two verses it breaks forth into the solemn act of adoration, *O Salutaris Hostia*. The fourth verse of this Hymn is celebrated for its wonderful epitome of the life of Christ.

Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

By birth their fellow labourer He;
Their Meat when sitting at the board;
He died their Ransomer to be;
He ever reigns their great Reward.

The poet of the Parisian Breviary, Santeuil, declared he would have exchanged all he had ever written for these four lines.

The Hymn for Vespers, *Pange Lingua*, sums up the doctrine of the Blessed Sacrament in the most profound and exact manner. It is chosen by the Church as the special Hymn of the Blessed Sacrament; it is used in processions, and the last two verses, the *Tantum Ergo*, are always sung at Benediction.

The last Anthem of the Office, is the *O Sacrum Convivium*, "that prolonged cry of thanksgiving for the sacred Banquet, the memorial of the sufferings of Our Saviour, in which the soul of man is filled with grace, and he receives even in his body, the pledge of eternal glory."

The triumphant and jubilant hymn, *Lauda Sion*, which is sung at the Mass and Procession of Corpus Christi, is a wonderful union of sublime dogma, fervent devotion, and poetic grace and tenderness. Guéranger remarks that this hymn alone proves that St. Thomas was not only the most perfect scholastic of the 13th century, but the most sublime poet. Many liturgical writers attribute to St. Thomas, the

prayer used by St. Ignatius, beginning, "Anima Christi sanctifica me." *

Pope Urban VIII., in his reform of the Liturgy, commanded that the Hymns of St. Thomas should not be altered in the slightest degree, on account of their perfection, and out of reverence for his memory. The liturgy of the Blessed Sacrament has therefore come down to us, unchanged in line or word, for six hundred years.

In the words of Archbishop Vaughan, the Hymns of St. Thomas "form the household words of the Sanctuary and the very language of the Holy Place. The *Pange Lingua*, and *Sacris Solemniis*, so exquisitely theological, so tenderly affective, so reverently adoring, so expressive of every want and aspiration of the human heart—where are two hymns so touching, so poetical, so angelical as they? What writer has so fixed his name in every Sanctuary, or has made ten thousand churches ring for hundreds of years, with such an ever repeated, never omitted anthem of joy and praise? He who lived at the foot of the altar and drank of the dew of heaven, he whose conversation was

* The prayer, "Anima Christi," occurs in a copy of the *York Hours*, A.D., 1517.

with the Saints of God, had learnt, as no other, how to throw into human words, an angel's song. He, the champion of the Blessed Sacrament, as if by heavenly inspiration, poured out his numbers in a poet's prayer."

The *O Salutaris*, and the *Tantum Ergo*, form the great link which has bound St. Thomas to ourselves, and made him, however unconsciously, a living power to the humblest of the faithful. It is his very words we have ever used in our moments of deepest adoration; they are the dearest and most familiar memories of the past, the joy of the present, and the hope of increasing light and grace to the last moment of our lives!

Before presenting his Office to the Pope, St. Thomas placed it at the foot of the Tabernacle, and our Lord renewed the miracle at Paris, on the subject of the Eucharistic accidents, and was pleased, a second time, to testify his approval. The crucifix from which the words were heard, is still preserved in the Dominican Church at Orvieto. It is called the Crucifix of St. Thomas.

Urban IV. celebrated the solemnity of Corpus Christi for the first time, on the Thursday after the Octave of Pentecost in 1246. In the

following August, he addressed a Bull to all the Prelates of the Church, commanding the general institution of the Feast. The Pope sent a copy of the Bull to the Recluse Eva, with a letter from himself, dated the 8th September, which informed her that her desires were fulfilled. He also sent her a copy of the Office composed by St. Thomas, and ordered that it should supersede the one already in use at Liége.

Urban IV. lived only a few weeks after the publication of this Bull. He died at Perugia on the 2nd of October, 1264. His decree for the celebration of the Feast was amply confirmed by his successor Clement IV.

Chapter VI.

Clement IV.—Bologna—Paris—Naples.

IN February, 1265, Guy Fulcodi, Cardinal Bishop of Sabina, was elected Pope. He had been sent to England as Legate to heal the disputes between Henry III. and his nobles, and was at Boulogne when he received the news of his election. He was obliged to travel through Italy disguised as a mendicant Friar, to escape the violence of Manfred. He arrived at Viterbo, where the conclave of Cardinals was assembled, and, in spite of his remonstrances, was crowned Pope under the name of Clement IV. He was a native of France, a friend of St. Louis, and a great admirer of St. Thomas.

The first act of the new Pope was to despatch a Bull to Paris, formally conferring the kingdom of Naples on Charles of Anjou, brother of the French King. An offer to that effect had been

previously made, as we have seen, by Urban IV., and accepted by St. Louis as the only means of restoring peace to the Church. Charles arrived in Italy with an army to defend the Holy See, and to take possession of his kingdom ; but three years longer elapsed before the civil war was concluded.

During the first month of his Pontificate, the Pope also issued a Brief appointing St. Thomas to the Archbishopric of Naples, and making over to him the revenue of the monastery of St. Peter *ad aram*, that he might be able to support the dignity of the position. The interests of religion at this critical time, and his own anxiety to secure the help and counsel of the Saint, had induced the Pope to take this step.

On receiving this news, St. Thomas fell into deep melancholy, and no entreaties or arguments could alter his firmness in declining the dignity. Clement began to fear that by thus afflicting him he should oppose the will of God. The Brief was withdrawn, and from that time St. Thomas was left undisturbed in his religious life.

The Angelic Doctor profited by this repose, to devote himself to the great work which has immortalised his name throughout the world. He

began his *Summa Theologica* at Santa Sabina, in Rome, in 1265. He was then forty years of age, and it was his chief literary occupation during the remaining nine years of his life.

St. Thomas was summoned to attend the Chapter of the Order at Bologna, in 1257. On his way, he stopped at Milan, to visit the shrine of his Dominican brother, St. Peter Martyr, then the scene of frequent miracles. He wrote an epitaph of the Saint, which was placed on the monument. At Bologna he passed several nights in prayer before the tomb of St. Dominic, and assisted at the translation of his body to a more magnificent shrine in the Dominican Church. He had also the consolation of beholding and kissing the head of the holy Patriarch.

The Angelic Doctor was appointed to the Chair of Theology at the University, and his teaching had the usual effect of reviving ardour for study, and of attracting numbers of learned philosophers, as well as students, from distant parts, to become his disciples. The first part of the Summa was finished at Bologna. We have the following anecdote of him at this time: St. Thomas was one day walking up and down the corridor of the Convent, meditating, as

usual, on the subject he was preparing, when he was accosted by a lay brother, who having come from another convent did not know the person of the Saint. He told St. Thomas that he had been ordered by the Superior, to askthe first Friar he met to go with him into the city as his companion. St. Thomas bowed his head in obedience, and followed him. But a painful infirmity in his leg prevented him from keeping pace with his companion, who frequently turned round and reproached him for his slowness. The amazement of the citizens of Bologna, when they saw the great master thus toiling with difficulty through the streets, after a strange brother, was extreme. To their remonstrances the Saint only replied: "All the perfection of religion consists in obedience." On their return, the lay brother having discovered who his companion was, threw himself at his feet in consternation, to implore his pardon. St. Thomas was still more confused, and answered with his usual sweetness: "It was not your fault, dear brother, it was mine, or rather the fault of my suffering leg, that I could not walk faster, or help you as I should wish to have done."

In 1268, the decisive battle of Tagliacozza

freed the Church from her enemies, and restored peace to Italy, Charles of Anjou being left in undisturbed possession of the Kingdom of the Two Sicilies. Clement IV. did not live to enjoy the fruits of victory. He died in the following November, and was buried, at his own request, in the Dominican Church at Viterbo. His death was a source of great grief to St. Thomas.

A long interregnum followed before the election of a new Pope, during which St. Thomas went to Paris for the General Chapter of 1269, as Definitor of the Roman Province. At the urgent request of St. Louis, he was appointed, as before, to teach Theology at St. Jacques. His presence was a great consolation to the holy King, who was preparing for his second crusade. He frequently sent for St. Thomas, especially on the evening before any great event was to be decided in the council, and sought his advice. He had also many conferences with him on spiritual matters. It was the last time the two Saints enjoyed this sweet intercourse together. St. Louis started for the crusade on July 1, 1270, and died of fever at Tunis, on August 25 of the same year.

After remaining about two years at Paris, St.

Thomas gave up the Chair of Theology to his friend Brother Romanus, and returned to Bologna. He there finished the second part of the Summa in two large volumes. The fame of the first part had already spread, and many universities disputed the honour of possessing him in their Chairs of Theology. But the influence of Charles I. prevailed, and St. Thomas was appointed to that of Naples.

On his way he stopped for some weeks at Rome, and began the third part of the Summa. He also made a visit to his friend Cardinal Richard Annibaldi, at his Castle of Molaria near Rome, where he had converted the two Rabbis some years previously. Here both he and his companion Brother Reginald were attacked with fever. St. Thomas soon recovered, but the life of the other was despaired of by the doctors. The Saint went to his room to comfort him. Having advised him to invoke St. Agnes, he placed on his chest a relic of that Saint, which he always wore round his own neck, and Brother Reginald instantly rose up joyful and restored to health.

The arrival of the Angelic Doctor at Naples was welcomed by a most enthusiastic reception from all ranks of the inhabitants and from those

of the surrounding country. The whole city turned out to meet him, and he was carried in triumph to the convent. The delight was universal. Princes and nobles, amongst whom were many of his own relations, rejoiced at the marvellous renown of one of their own order; devout men and philosophers at the perfection of his virtue, and the treasure of his learning; the whole people at the possession of a Saint whom they could claim as their own countryman These demonstrations were highly distasteful to the humility of St. Thomas; his state of absorption in prayer and study, which in him were the same thing, made him however insensible to much that passed around him. An instance of this is recorded soon after his arrival. The Cardinal Legate of Sicily, who wished very much to converse with him, asked the Archbishop of Capua, who had been a former disciple of the Saint, to accompany him to the convent. St. Thomas was sent for, but he came down from his room in the deepest abstraction, and took no notice of his eminent visitors. Suddenly his face became radiant, and he exclaimed, "I have found what I wanted." The Cardinal could not help showing his disappointment at this strange reception, but the Archbishop assured him that

these abstractions were usual with the Saint. Then pulling him by the cappa he aroused him from his reverie. When St. Thomas perceived those who were present, he humbly begged pardon, and after saluting them with the greatest respect, began to converse with the Cardinal, with his usual delightful charm. On being asked what had made him so joyful, he replied, "It was because an excellent argument on a long debated question, had just come into my mind; the interior contemplation of which, was expressed in the joy of my face."

During the year and a half that St. Thomas remained at Naples, he wrote several important works, besides finishing all of the third part of the Summa that he was destined to write. It was fitting that his public teaching should end in the city in which he had himself been a student, had received the grace of his vocation, and was within easy reach of the scenes of his youth and childhood, over which such calamities and desolation had since passed, but which were now restored to peace and prosperity. Monte Cassino had by this time regained its former greatness, and he had himself been the means of founding a convent of his Order at its foot. Rocca Sicca, Loreto, and Belcastro, had been

delivered from their cruel enemies, and were once more in the possession of the surviving members of the Aquino family.

The life-long prayer of St. Thomas himself that he might remain a simple religious, had been granted; and God had been pleased to give him heavenly assurance on two subjects which had long caused him deep anxiety. One was uncertainty as to his being in a state pleasing to God; the other concerned the eternal fate of the two brothers, who had so cruelly persecuted him. They had indeed suffered and died in a good cause, but the greatest part of their lives had been spent in the perils of the military profession, and the dangers and vanities of the world. The long continued prayers of the Saint for light on these two points, had been answered in the following manner.

When he was in Paris, his sister, the Abbess of Capua, had appeared to him after her death, asking for Masses and prayers as she was in Purgatory. She again appeared to him in Rome, to tell him that she had been delivered by the Masses he had caused to be said for her soul, and that she was in eternal glory. The Saint asked her in what state he was before God. "You are in a good state, my brother,"

she answered, "and will soon join us, but your glory will be greater than ours." He questioned her then about his brother Landulph. "He is in Purgatory." "And Raynald," he next asked. "He is in Paradise." The joy of the Saint was increased by another vision, in which an angel appeared to him, holding a book in which were written names in gold and azure. Those in gold signified martyrs, and amongst them he distinguished that of his brother Raynald. It was then given him to understand, that having generously accepted death for the liberty of the Church, he had, before God, the merit of martyrdom.

Now that St. Thomas was near the end of his own life, he received another comforting testimony as to the state of his soul, which is thus related by William of Tocco.

One day whilst the Saint was praying in the convent church at Naples, he saw before him Brother Romanus, whom he had left as Master of Theology at St. Jacques. He approached him and said, "Welcome here! when did you arrive?" "I have passed from life," said the figure, "and am permitted to appear on your account." St. Thomas was much overcome, but recollecting himself, exclaimed, "In the

name of God, I adjure you to answer my questions. How do I stand, and are my works pleasing to God?" "Thou art in a good state, and thy works do please God," was the reply. "What about yourself?" next asked St. Thomas. "I am in eternal life," answered Romanus, "but I have been in Purgatory sixteen days, for neglecting to execute a commission regarding a will, which was confided to me by a Bishop." "Tell me," continued the Saint, "the answer to the question we have so frequently discussed, whether the habits we have acquired in this life, remain to us in heaven?" "Brother Thomas," was the reply, "I see God, and do not ask me more." "How do you see God?" asked St. Thomas; "do you see Him immediately, or by means of some similitude?" The other answered, "As we have heard, so have we seen, in the city of the Lord of Hosts," and then instantly disappeared.

Chapter VII

St. Gregory X.—St. Bonaventure—Third miraculous manifestation to St. Thomas—End of his writings—He leaves Naples to attend the Council of Lyons.

AFTER more than three years interregnum in the Papal See, Theodore, Archdeacon of Liège, was elected Pope in 1272, by the advice of St. Bonaventure. He took the name of Gregory X., and has received the title of Blessed. The new Pope having joined the Crusade, was in Palestine at the time of his election. The two great objects of his pontificate, were to improve the condition of the Christians in the Holy Land, and to bring about the extinction of the Greek schism. One of his first acts was to appoint the Dominican Friar Agni di Lentino, Patriarch of Jerusalem. It will be remembered that he had been one of

the Fathers at Naples, who had assisted St. Thomas in his vocation, and had given him the Dominican habit. He had always been regarded as a father by the Saint, who heard of his departure, almost at the same time that he received the news of the death of the dearest of his brethren, Cardinal Richard Annibaldi.

Another beloved friend, who had been so singularly united to him in the great episodes of their lives, was now to be taken from the quiet of the cloister, and raised to the highest ecclesiastical dignity. St. Bonaventure had hitherto succeeded in declining such honours, though he had been actually nominated Archbishop of York, by Clement V. But the determination of Blessed Gregory to make him Cardinal and Bishop of Albano, that he might himself be assisted by his advice in the government of the Church, was not to be moved. St. Bonaventure was at the little convent of Migel, near Florence, when two Legates from the Pope arrived, bringing with them the Cardinal's hat. They found the saint sitting under a tree, washing the dishes of the Community. At his request they hung up the hat on a branch which he pointed out, whilst he finished his lowly task. Then, having summoned the Community and

informed them of what had happened, he received the Legates with due respect, and his usual courtesy. At the earnest prayers of the Franciscans, the Pope allowed him, however, to continue to be their Superior-General.

This event happened in 1273. The Angelic and Seraphic Doctors were both to enter into eternal life in the following year, and death was to find them once more united in the same special labour for the Church. But the manner of their preparation was singularly different. St. Bonaventure was actively engaged in the fresh duties and responsibilities of his new dignity, without being relieved from the cares of superiority over his own Order. St. Thomas became so immersed in contemplation, that he was obliged gradually to relinquish even his former occupations.

The treatise on the Blessed Eucharist, was the last portion of the third part of the Summa finished by St. Thomas. He had offered constant prayers, fasts, and penances, that he might be preserved from error in doctrine, and also that he might have grace to know if what he had written were the truth. God was pleased again to grant his petition.

One night when he was praying as usual

before Matins, in the chapel of St. Nicholas, he was observed by Brother Dominic of Caserta, the sacristan of the Naples Convent, a man of approved piety and trust, to be raised in the air to the height of several cubits. This was not so unusual an event as to cause much surprise, but Brother Dominic was filled with awe, when he heard at the same time a miraculous voice proceeding from the mouth of the crucifix on the altar, which uttered these words: "*Bene scripsisti de me, Thoma; quam ergo mercedem accipies?*" To which the servant of God at once replied: "*Non aliam nisi te Domine.*"*

This was the third and most celebrated miraculous testimony granted to St. Thomas. It has been mentioned more than twenty times by the Popes in their Bulls, and St. Pius V. enriched with Indulgences the altar of the chapel in which it occurred.

After receiving this wonderful mark of the Divine mercy, St. Thomas appeared to be consumed with holy desires of death. He spent hours weeping at the steps of the altar, or motionless before a crucifix. We are told that he shed torrents of tears when he sung his

* "*Well hast thou written of me, Thomas; what reward wilt thou receive?*" "*None other but Thyself, O Lord.*"

favourite verse of the 70th Psalm, which occurs in the Compline office in Lent : *Cast me not off in the time of my old age ; when my strength shall fail, do not forsake me.*

On Passion Sunday, as he was saying Mass in the Dominican Church, in presence of the Religious and of a great many officers in the King's service, he fell into such a profound ecstacy, that a long time elapsed before he could be restored to himself. He afterwards declined answering the questions of his most confidential friends on the subject, merely saying that what he had seen and heard had filled him with wonder, and must be respected by silence.

From this time a great change was apparent in him. He was more frequently absorbed in rapture and less able to attend to external things. He wrote but little, and the conversations he was accustomed to have with the Religious became more and more rare. But what they lost in this respect was made up by the extraordinary lights he received at this time, when in prayer, concerning their spiritual state. The secrets of the supernatural world seemed unveiled to him ; he could read the very thoughts of his brethren, and whilst he inflamed them with heavenly love, he was able to advise and

warn each one against the special snares of the enemy.

On the 6th of December, the feast of St. Nicholas, in the same year, 1273, St. Thomas was saying Mass in the chapel of the saint in the Naples Convent, when he received a revelation which so changed him, that from that time he could neither write nor dictate.

He was at the time engaged in composing the treatise on the Sacrament of Penance, in the third part of the Summa. Brother Reginald, observing that he had ceased to write, said to him: "Father, why do you leave unfinished this great work, which you have undertaken for the glory of God, and the enlightenment of the world?"

"I cannot continue," answered the Saint. Reginald, fearing that excess of labour had affected his brain, pressed him further, but he only replied, "Indeed, Reginald, I cannot; all that I have written appears to me only like a little straw."

His Superiors thought that a short absence from Naples would refresh his mind. He went, therefore, on a visit to his sister Theodora, Countess of San Severino, who was married to the Count of Marsico, and tenderly loved by

the Saint. But he fell into a rapture on the way, and it was with great difficulty that his faithful companion conducted him safely to the Castle. His sister welcomed him with great joy, but he scarcely noticed, or spoke to her. The Countess was filled with dismay. "What has happened to my brother Thomas" she asked, "that he is so entranced and will not speak to me?"

"Since the Feast of St. Nicholas," answered Reginald, "he has been frequently in this abstraction, but I have never before seen him so completely absorbed."

After an hour or two he went up to St. Thomas and pulled his cappa to arouse him. The Saint gave a deep sigh, as if waking from a sweet sleep and said: "Reginald, my son, I adjure thee by the Omnipotent and Living God, by thy vows to the Order, and thy affection for me, not to reveal during my lifetime, what I am about to say. The end of my labours has come. All that I have written appears to me as so much straw, after the things that I have seen, and that have been revealed to me. For the rest I hope in the mercy of God, that the end of my life may soon follow the end of my labours."

The Countess had now, once more, the con-

solation of conversing with her brother. Two of his sayings to her have been recorded. She had asked him how she should become a Saint. "By willing to be a Saint," was the reply. To another question, "What is most to be desired in life?" the answer was, "To have a good death." During this last time of their meeting on earth, he discoursed to her about heaven and the joys of eternal life. He soon returned to Naples, leaving the Countess full of sorrow at his departure. Theodora led a life of the greatest perfection in the world, and survived St. Thomas more than fourteen years.

It happened soon after his return to the Convent, that the Saint was attacked with fever, and obliged to remain in bed. Brother Buonfiglio of Naples, who attended to him, being one night absent, his brother, a young man named John Copa, was charged to watch in the sick room. Suddenly he perceived a brilliant star, which entered through the window, rested for some time on the head of the Saint, and vanished in the same manner.

St. Thomas was still suffering from illness, when he received a summons from the Pope, to attend the General Council at Lyons, which

was convened for the following May. One of the chief objects of the Council was the termination of the Eastern schism, by the reunion of the Greek and Latin Churches. The writings of St. Thomas on this question in the time of Urban IV., had tended materially to prepare for this happy result, and his influence with the Greeks made his presence of great importance. St. Bonaventure was also ordered to attend the Council.

Notwithstanding his infirm health, St. Thomas did not hesitate to obey the order of the Vicar of Christ, and no one dared oppose his departure.

Before quitting Naples, he went to take leave of the King. In the course of conversation, he was questioned by Charles as to what he should say at the Council, about the affairs of the kingdom. "I shall tell the truth," answered the Saint. This was highly displeasing to the King, who had ambitious designs on Constantinople. In fact neither the government, nor the private conduct of Charles, had been marked with the wisdom to have been expected from a brother of St. Louis. St. Thomas set out from Naples on January 28th, 1274, in the coldest part of an unusually severe winter, accompanied

by Brother Reginald, and another religious. He first proceeded to the town of Aquino, where he received a letter from Bernard Ayglère, the Abbot of Monte Cassino, to consult him on a passage in the *Morales* of St. Gregory, as to the meaning of which the Benedictines were divided. The answer of the Saint was thus directed: "To the Rev. Lord in Christ, Bernard, by the grace of God, the venerable Abbot of Monte Cassino, Brother Thomas Aquinas, his devoted son."

In the beginning of the letter, St. Thomas notes as a providential circumstance, that the missive of the Abbot had reached him at the moment of his departure for France, in the same town of Aquino, in which the Blessed Maurus, the disciple and son of St. Benedict, being himself on the way to France, had also received the letters and the Viaticum of the holy Patriarch. He then excused himself for being unable to go up to the abbey, on account of the length of the fast and of the Divine Office. After this, he explained, with his usual clearness and knowledge, the difficulties of the text of St. Gregory. This letter, probably the last ever written by St. Thomas, was discovered only a few years ago, in the monastery of Monte Cassino.

Chapter VIII.

Tourney—Last illness and death of St. Thomas.

THE travellers next passed through Teano, of which the mother of St. Thomas had been Countess. On leaving the town by the Borgonuovo Road, the Saint met with an accident, by striking his head against a tree, which had partly fallen on the road. Brother Reginald, the Dean of Teano, and his nephew, the Abbé Roffrid, at once hastened to the spot, but St. Thomas, though at first nearly unconscious, appeared to be only slightly hurt. Brother Reginald tried to divert his mind by a little conversation. "Master," he said, "you are going to the Council. What an immense amount of good will be done to the Church, to our Order, and to the kingdom of Naples!" "God grant it may be so," replied the Saint.

"You will surely be made Cardinal, like Brother Bonaventure," continued Reginald, "and then what good you will be able to do to both Orders!" "In no position," returned St. Thomas, "can I be more useful to the Order than in my present one." "But, Father," went on Reginald, "I am not speaking for yourself, but for the Order in general." The Saint stopped him by saying, "Be sure that I shall never have to change my present condition." This conversation was heard, and attested later, by the Abbé Roffrid.

After passing through the Campagna, St. Thomas stopped at the Castle of Magenza, which was on the way, to take leave of his niece, Frances of Aquino, who was married to Count Annibaldi of Cecano. Here he became ill, and notwithstanding the devoted care of his pious niece, he experienced an insuperable disgust for all kinds of food. John di Guido, the physician of the castle, tried many remedies in vain. At last to his urgent inquiries, St. Thomas answered, that the only food he could eat, was a kind of fish called herrings, which he had formerly tasted in France. The physician was much grieved, because that fish was not to be had in that place. He went out, however, to search, and at the castle gate met a man named

Bordinaro, carrying a basket of sardines. Guy begged to examine the load, to see if any other fish was mixed with them, and he found a provision of fresh herrings underneath. His surprise was great, as they were unknown in that country, and Bordinaro, declared he had bought nothing but sardines.

John di Guido returned in triumph and ordered some of the fish to be cooked at once, and set before his patient. "God has granted your wish," then said Reginald to the Saint, "and herrings have been found." "Whence did they come, and who sent them?" asked St. Thomas. "God has sent them," was the answer. The holy Doctor was deeply moved with gratitude, but he would not eat the fish. Turning to John di Guido, he said, "Doctor, it is better that I should leave myself to the will of God, and not touch the food I desired too eagerly." "No Master," said the physician, "You ought to do honour to the present of the good God." Then with the simplicity of perfect obedience, the Saint tasted the wonderful fish, and his appetite was immediately restored. This fact was authenticated by one of the eye witnesses, Father Peter di Castro.

This Father was a Cistercian monk, who had

come over from the Abbey of Fossa Nuova, with the Abbot and some of the monks, to visit St. Thomas. Five days later he was able to take leave of the Count and Countess of Cecano, and to resume his journey, being accompanied on the way by the Cistercians, as well as by his own companions. Before they had proceeded far St. Thomas became very ill, and as he could not reach one of the convents of his own Order as he would have wished, he accepted the pressing invitation of the Abbot to rest at Fossa Nuova. "If Our Lord is about to visit me," he said to his companions, "it is better that he should find me in a religious house, than amongst seculars."

The celebrated Cistercian abbey of Fossa Nuova, of which the Counts of Aquino had formerly been patrons, was in the diocese of Terracina, about two leagues from Magenza. It was built on the site of the old Roman city of Forum Appii, and it was there that St. Paul, on his first voyage to Rome, was met by a great number of Christians from that city, who had come to welcome him on the news of his arrival in Italy.

On arriving at the Abbey the Saint went first to the Church as usual, to adore the Blessed

Sacrament, where he poured forth his soul with extraordinary fervour and devotion. At this moment he felt that the hand of God was upon him. As he was passing through the corridor he exclaimed, "Reginald, my son, here is the place of my rest for ever." The Religious who heard him, especially his own companions, were deeply affected, and wept bitterly. He was placed in the Abbot's own room, which was given up for his use, and his companions had cells, and were treated with the greatest charity and attention.

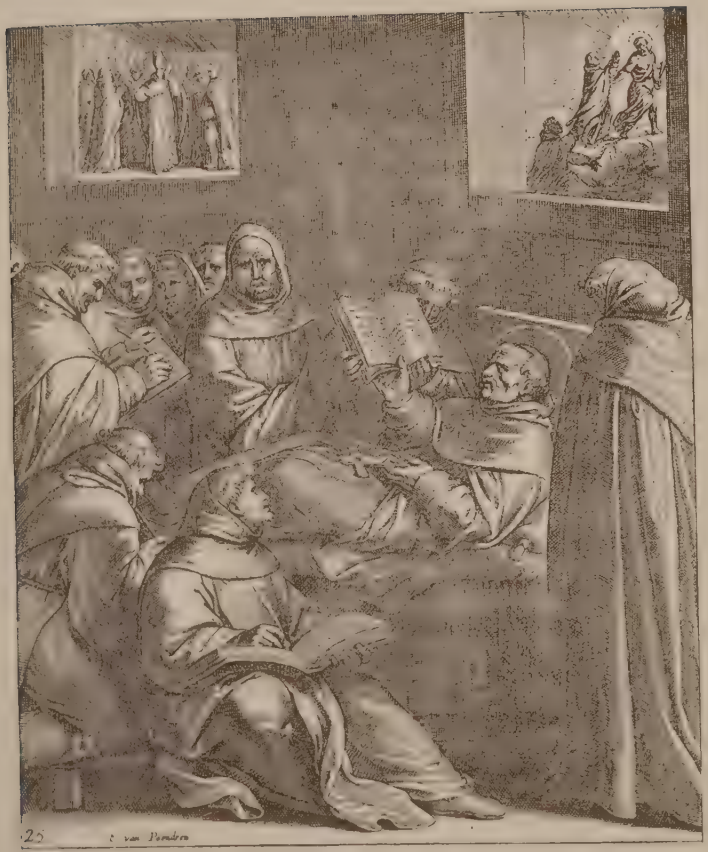
The illness of St. Thomas increased, and he was unable to leave his bed. The monks of the Abbey waited upon him with the utmost reverence, esteeming it their greatest happiness to be able to be allowed to minister to this holy and wonderful man. They went themselves to the forest to cut wood for his fire, and carried it back on their own shoulders, considering it too precious to be borne by beasts of burthen. The holy Doctor was deeply touched at this. Seeing them bring a load into his room, he cried out, "Whence is this, that the servants of God thus serve a man like me, and bring from afar such heavy burdens?" His own patience, charity, and devotion, were a constant

source of edification to those around him. He frequently repeated those words of St. Augustine, "So long as there is aught in me that is not wholly Thine, O God, suffering and sorrow will be my lot, but when I shall be Thine alone, then shall I be filled with Thee and completely set at liberty." The news of his illness caused general sorrow in the district, and a great many persons of distinction repaired to the Abbey. Foremost among them was the Countess of Cecano. As she could neither see nor minister to her uncle, she offered everything she had for his use. The Saint sent her word that he was sensible of her charity and attention; he recommended her to live always in detachment from the world, and to bring up her children in the fear of God. For himself, he added, all he could desire, was speedily to be admitted into eternal happiness.

Many Dominican Friars arrived also from Naples, Rome, and other neighbouring parts, and their presence was most consoling to the Saint.

Though the holy Doctor had ceased to write for nearly three months, it was the will of God, that his glorious work should end only with his life. As he himself believed and foretold that his end was near, the monks of the Abbey,

seeing that his illness had in no way impaired the freshness of his mind, or his facility of speaking of God, implored him to leave them as a legacy of his doctrine, an exposition of the Canticle of Canticles, as St. Bernard, their holy founder, had done to the monks of Clairvaux. The Angelic Doctor looked at them with great sweetness, and said, "Give me the spirit of St. Bernard, and I will do what you wish." But in the end, he yielded to their entreaties, and consented to dictate to them as they surrounded his bed. Notwithstanding his extreme weakness, and the fever that consumed him, he then began to expound the mysteries of the Canticle of Canticles. At times his pale yet beautiful face beamed with joy and was lit up with heavenly light, as he treated of the union between God and justified man, the gift He makes of Himself to the faithful soul, the repose of the soul in God, the alliance between the Divine Word and His faithful Spouse the Church, the excess of Divine Love, by which the Son of God united Himself to her in the Incarnation, and completed this union not only by His death upon the Cross, but by the effusion of His Spirit, which was the seal of this divine Alliance. Touron remarks, that in one



DEATH BED OF ST. THOMAS.

To face p. 164.

sense, few of the writings of St. Thomas more clearly evince the Spirit of God, the vivacity of his faith and the ardour of his love, than this last precious work which is a monument of his piety rather than of his learning. "It was fitting," says William of Tocco, "that the great Doctor, about to be released from the prison of the body, should finish his teaching by the Canticle of Love between Jesus Christ and the faithful soul."

The last words dictated by St. Thomas were those of the Apostle, which were so perfectly verified in himself. *Our conversation is in heaven. For in every place, we are unto God, the good odour of Christ.* When he came to the verse of the 7th chapter of the Canticle, *Come, my Beloved, let us go forth to the fields*, he was seized with an alarming faintness, which showed that the end was approaching.

After this, the Saint recommended himself to the prayers of the Religious, and begged them to leave him, that he might converse with God alone. After spending some time in preparation, and making fervent acts of humility and contrition, he sent for Brother Reginald, and made him a general confession of his whole life, shedding many tears. He then for the first

time made known to Brother Reginald the circumstances of the Angelic Visitation he had received during his captivity at Rocca Sicca, thirty years before; and he showed him the miraculous cincture with which the angels had girded him, which he had worn on his person ever since. He also declared that since that time, he had been preserved from all concupiscence.

Having received absolution, he asked that the Holy Viaticum might be administered, and directed that he should be laid on ashes, on the ground, out of greater respect to Our Lord's presence. The Abbot accompanied by the Community, arrived in solemn procession, bearing the Sacred Host. According to the ancient custom, he asked the dying man whether he truly believed in the Real Presence of Jesus Christ in the Blessed Sacrament. St. Thomas answered in a clear and distinct voice, with tears bathing his face, "I do firmly believe that Jesus Christ, True God and True Man, only Son of the Eternal Father, and born of a Virgin Mother, is truly present in this Adorable Sacrament. This I believe with my heart, and confess with my mouth." After some other devout acts, he exclaimed in the hearing of all :

"I receive Thee, the price of my soul's redemption, and the Viaticum of my pilgrimage, for Whom I have studied, watched, laboured. Thee I have preached, Thee have I taught! Against Thee have I never spoken, neither am I wedded to my own opinion. If I have held anything which is untrue regarding this Blessed Sacrament, I subject it to the judgment of the Holy Roman Church, in whose obedience I now pass out of this life." Just before receiving the Sacred Host, he uttered his favourite ejaculation, "Thou, O Christ, art the King of Glory, Thou art the everlasting Son of the Father."

It was after receiving the Holy Viaticum that St. Thomas breathed forth his transports of adoring faith and love, in the words of the *Adoro te devote*, which he pronounced aloud. This most beautiful of the hymns of St. Thomas* was thus the seal of his life-long devotion to the Blessed Sacrament, and his dying legacy to the faithful for the increase of faith and love of Our Lord in the Holy Eucharist, for all succeeding ages.

It was not till he had finished his thanksgiving, that the Saint suffered himself to be

*Life of St. Thomas, by the Venetian Senator, Antonio Pizani, quoted by Touron.

carried back to his bed. He continued for a long time in fervent prayer. He was sometimes heard to say these aspirations: "Soon, soon will the God of all comfort complete His mercies, and fulfil all my desires. Soon shall I be satiated in Him, and drink the torrent of his delights. I shall be inebriated in the abundance of His House, and in Him Who is the source of life, I shall behold the true light."

As his weakness increased, he asked to receive Extreme Unction, which was administered to him on the following day. The countenance of the dying Saint was filled with joy, and he answered all the prayers with the Assistants, though they were frequently interrupted by their tears and lamentations.

St. Thomas then began with great charity and tenderness, to console the Religious of his own Order, who had been unable to believe that he was to be taken from them, and were still praying earnestly for his recovery. Brother Reginald, especially, could not be resigned to his loss. "O Father," he said, going near his bed, "I had so depended on your going to the Council of Lyons, and receiving a dignity which would have given glory to the Order, and to your own family." "Take care, my son," re-

plied the Saint, "not to admit such thoughts. What I have always asked of God, He has granted me, by taking me out of the world as I am, and it is the subject of my thanksgiving. I might indeed have made more progress and been more useful to others; but the goodness of God has made known to me, that the reason why, without any merit of my own, He has given me more light and grace at an earlier age, than to other Doctors, was that He might mercifully shorten my exile, and admit me sooner to His glory. If you truly love me, you will rejoice, because my consolation is perfect." These words were authenticated later by Reginald himself.

Having comforted his own brethren, St. Thomas thanked the Abbot and the monks of the Abbey, for their charity to him during the last month. He promised in return, to remember them when the Lord should admit him into His Kingdom. They asked for his blessing with so much earnestness, that he could not refuse to give it to them.

One of the monks asked him what was the best way of living, without offending God. "Be certain," replied the Saint, "that he who walks in the presence of God, and is always

ready to give an account to Him of his actions, will never be separated from Him by sin."

These were his last words. Shortly after, he fell into his agony, and peacefully expired on March 7th, 1274, a few hours after midnight, in the fiftieth year of his age.

Chapter IX.

Miraculous occurrences—Funeral of St. Thomas—The Council of Lyons—Death of St. Bonaventure.

WILLIAM OF TOCCO relates that for three days before the death of St. Thomas, the Community of Fossa Nuova had beheld an extraordinary light, like a comet, directly over the monastery. It disappeared at the moment of the Saint's decease. He adds that one of the monks being at the same time praying in the Church, had a vision in which he saw the soul of St. Thomas rising to heaven like a beautiful star. In like manner St. Benedict had seen the soul of his sister, St. Scholastica, ascend to heaven in the form of a dove.

As soon as St. Thomas had breathed his last, the whole Community hastened to pay a tribute of reverence to his lifeless body. Amongst others John of Ferentino, the sub-Prior, who

had for some time been totally blind, was led in to kiss the feet of the Saint, as the rest had done. There were present the Bishop of Terracina, several Franciscans, and a great many Dominicans, besides the monks. It was suggested to the sub-Prior, that he should touch the eyes of the departed Saint with his own, and pray for the cure of his blindness, through his intercession. He did so and immediately saw the light, and was completely cured. "Blessed be God," he exclaimed, "who has restored my sight, through the merits of his Saint." This miracle was followed by several others, which proved that St. Thomas had not forgotten his promise of remembering the charity of the monks when he was in heaven. Their grief was now mingled with joy at having the custody of the precious body, and they prepared for the funeral with all possible solemnity.

A large number of the Religious and nobles of the country, including many relations of the Saint, arrived at the abbey, besides a great concourse of the people, who all desired to view and revere the holy body. Many who could not get sufficiently near, held branches of olive, with which they touched the coffin, and these were preserved afterwards as relics.

The Countess of Cecano, not being able to enter the abbey, remained at the gate, and the coffin containing the precious remains was carried there, that she might see the last of her sainted uncle. Two other ladies of the family were with her, and the sound of their cries and sobs was added to the lamentations which echoed through the cloister. At this moment a singular incident occurred. The mule, which had carried the Saint on his journeys, since the swollen state of his legs had prevented him from walking, suddenly broke his halter in the stable, and making its way to the gate, fell lifeless before the coffin.

The funeral procession to the church was conducted with the utmost solemnity and reverence. The Bishop of Terracina officiated, and after the usual prayers and ceremonies, the body of St. Thomas was buried beneath the high altar. After returning from the vault, Brother Reginald made a short address which much consoled his audience. He declared, in presence of the altar, that having for many years been the confessor of St. Thomas, and received his general confession on his death-bed, he could solemnly aver that he had never lost his baptismal innocence, and had died as

pure and free from stain as a little child. He then mentioned some particular favours, which the holy Doctor had forbidden him to reveal during his life. His words were frequently interrupted by his own tears and those of his hearers. Before leaving the Abbey, Brother Reginald* made a protest that he only left the precious body of St. Thomas, with the monks of Fossa Nuova, until future arrangements could be made by the Superiors of his Order.

Meanwhile, the convents of the Friars Preachers had not been without heavenly warnings of the death of the Saint. Blessed Albert the Great being at Cologne, in presence of the Prior and brethren, was seen to burst forth into much weeping. On being asked the cause, he exclaimed, "Brother Thomas Aquinas, my son in Christ who was the light of the Church, is dead, and God has revealed it to me." The Prior noted the time, and when the news reached them some weeks later, it was found to be that of the Saint's death.

Amongst other supernatural manifestations, there are two which have special interest, and are commemorated in the office of the Feast

*Appendix D.

of St. Thomas. Paul of Aquila, a Friar of eminent virtue, being in prayer in the convent church at Naples, fell into an ecstacy. He beheld St. Thomas teaching in the schools to a vast multitude of disciples. St. Paul, with a company of Saints, then appeared and conversed with him. St Thomas asked the Apostle if he had given the true sense of his Epistles. "Yes," replied St. Paul, "as far as any man in mortal body can understand them; but come with me and I will conduct you to the place where you will have clearer intelligence of all things." He then seemed to lay his hand on the cappa of the Saint, and to lead him away. Brother Paul, being still in ecstacy, cried out three times in the hearing of all the Community, "Alas! Alas! they are taking away our Doctor from us."* It was soon announced that St. Thomas had died at that very hour at Fossa Nuova.

Arnold of Brescia, one of the most fervent disciples of the Angelic Doctor, prayed most earnestly after his death, that he might know the state of glory which his beloved Master had attained in heaven. He especially invoked the

* *Clamor fratris trinus emittitur; doctor noster a nobis tollitur.* Responsory of the feast of S. Thomas, 3rd Nocturn.

intercession of the Blessed Virgin, and St. Augustine, for this end. One day, he had cast himself before the altar of Our Lady, praying as usual with tears, when he suddenly beheld a vision of two venerable personages, surrounded with marvellous light. One of them wore a mitre; the other was in the garb of a Friar Preacher, but it was resplendent with precious stones, and he had a crown of gold and diamonds on his head. From his neck were suspended two chains of gold and silver, and an immense carbuncle in the form of a sun, shone on his breast, shedding rays of light all round. The Saint who wore the mitre, then spoke, "Why are you astonished, Brother Albert?" he said, "God has heard your prayer. I declare to you that I am Augustine, Doctor of the Church, sent to acquaint you with the glory of Thomas Aquinas who reigns with me. He is my son, because he has followed the doctrine of the Apostle, and my own, and has illuminated the Church with his knowledge. This is signified by the precious stones with which he is clad. That which shines on his breast, denotes the rectitude of intention with which he has defended and affirmed the Faith; the others depict the books and writings of all kinds, which he has composed.

Thomas is my equal in glory, but he has surpassed me by the aureola of virginity."*

This vision was related by Albert of Brescia, to two Friars who were in his confidence, Brother Anthony of Brescia, and Brother Janinus. He strictly charged them not to reveal it during his life, except in the case of a juridical enquiry for the canonisation of St. Thomas.

The news of the death of St. Thomas, caused profound sorrow to the Pope and Prelates assembled at Lyons. Blessed Gregory had greatly desired to behold the Angelic Doctor, who had prepared the way for the reunion of the Greek Church, and whose presence was expected to crown the great work with success. The Pope however ordered that his celebrated Treatise on the subject, which he had desired him to bring from Naples, should be despatched to Lyons, to assist in the deliberations of the Council.

St. Bonaventure was, above all others, filled with the most intense grief. He had longed to embrace his friend once more, and to seek his counsel at this critical time. The multiplicity

* *Augustinus fratri sic loquitur; Thomas mihi par est in gloria; virginali præstans munditia.* Responsory of the 9th Lesson of the 3rd Nocturn of the Office.

of duties entailed by his two-fold charge, were now increased by his being made President of the Council, and had become too onerous for his strength. He therefore obtained leave to resign the Superiority of the Franciscans, and to appoint another General.

The Council of Lyons was opened on May 7th. It was the most imposing one that had ever been held; being attended by five hundred Bishops, seventy Abbots, and a thousand Prelates. On the Feast of St. John the Baptist, the long expected Greek delegates arrived with letters from the Emperor Michael Palœologos, and from thirty-eight Bishops, who desired reunion, and made their submission to the Roman Church on the controverted points, the procession of the Holy Ghost, and the supremacy of the Pope.

St. Bonaventure was appointed by the Pope, to confer with the Greeks on the remaining details of the submission. On the Feast of SS. Peter and Paul, Blessed Gregory sung the High Mass of thanksgiving, and St. Bonaventure preached, although he was now suffering from illness. He spoke in praise of the Holy Roman Church, and on the happiness of the approaching reunion. After the sermon, the Credo was sung,

first in Latin, and then in Greek, by the Patriarch of Constantinople, and the Greek Archbishops; they were accompanied by two Religious, one of them a Dominican, the other a Franciscan, who knew the Greek language. At each intoning of the Creed, the words "Who proceedeth from the Father and the Son," were sung three times over, slowly and devoutly.

At the fourth Session of the Council, on July 7th, the oath of abjuration of the Greek Schism, was solemnly pronounced by the delegate of the Emperor, and by the Greek Bishops The Pope immediately entoned the *Te Deum*, his face being bathed in tears. The longing of his heart was now attained, and the whole assembly shared his joy. The earthly labours of the Angelic and Seraphic Doctors were now ended, and if St. Bonaventure alone lived to witness the triumph of their last united work, it is impossible to doubt that, in the words of Leo XIII., the spirit of St. Thomas presided over the Council of Lyons.

The day after the Session, St. Bonaventure was attacked with mortal illness. No pressure of earthly cares had ever distracted his soul from God and eternal things, and his sickness was now a time of happy retirement from the world,

and perfect union with the will of God. The close resemblance of his spirit to that of St. Thomas, may be traced in the similarity of their dying aspirations of love and longings for heaven. Blessed Gregory, whose joy was now overshadowed by grief, insisted on giving St. Bonaventure the last consolations of religion. He was administered Extreme Unction, but the nature of the illness prevented his receiving the Holy Viaticum. The Saint was deeply grieved, but resigned himself lovingly to the will of God. He begged however that the Sacred Host might be laid upon his breast, that he might once more behold and adore his Lord. Then by a miracle he became suddenly able to receive the Blessed Sacrament. From that time he continued to make aspirations of thanksgiving and love till he expired, on July 15, 1274, a little more than three months after the death of St. Thomas.

PART THIRD.

Chapter I.

Characteristics of St. Thomas—Anecdotes.

ST. THOMAS was remarkably tall, and of a most majestic figure, being at the same time, corpulent in person. He had a massive head, with a noble forehead; his features combined the manliness and refinement of the highest Italian type: his complexion was clear, and the beauty of his countenance was completed by his large eyes, which beamed with a mild but penetrating light. The charm of his deportment and manner was indescribable. "In his person, in his bearing, in each of his actions," says Gibelli, "there was something celestial, like a ray of Paradise. All his habits and customs evinced the serenity of his mind, as well

as the fervour of charity which was the life of his soul."

This characteristic charm and grace of demeanour, and his influence over others, are noted indeed, at all periods of his life, with the exception of the early part of his residence at Cologne. This is the more remarkable, on account of the states of contemplative abstraction so frequent with him, his love of silence and fewness of words, and his want of interest in any subject not directly useful or edifying. Yet we know from the testimony of those who lived with him, that a single word from his lips, or even a glance from his eye, was sufficient to fill those around him with peace and consolation, and to inflame them with renewed fervour.

Of the influence of his eloquence in public, we have a proof, when as a youth of nineteen, he pleaded the cause of his vocation before Innocent IV., and the Papal Court, and melted his audience into tears of admiration and sympathy. Again, on the memorable occasion when he defended the Mendicant Orders at Anagni, Alexander IV. and the assembled Prelates were completely enraptured by the exquisite grace of his manner, as well as by the vivacity, power, and lucidity of his arguments. No doubt this

personal charm and felicity of expression enhanced his brilliant success at the different universities. We have already seen how the despised scholar of Cologne, became the oracle of the schools, and the confidant of Blessed Albert, as soon as obedience had compelled him to break his silence, and declare his knowledge; and how he overcame the prejudices and jealousy of the professors of Paris, until they treasured him as their greatest glory. What is more astonishing is the profound humility, which was never in the slightest degree shaken by the breath of human praise.

"Thanks be to God," he said to Brother Reginald, shortly before his death, "neither my science, my title of Doctor, nor any scholastic success, ever produced in me any sentiment of vainglory, capable of injuring humility in my soul. If at times some first movement forestalled reason, it was instantly suppressed." His soul was indeed so completely immersed in the thought of God, that the sense of his own nothingness became, as it were, a second nature to him.

Once, when a scholar at Paris, it happened that reading aloud in the refectory, he was wrongly corrected in the pronunciation of a

word. St. Thomas, without hesitation, adopted the false quantity. His companions told him afterwards that he should not have done so, as it was clearly a mistake on the part of the Father Corrector. "It matters little," replied Brother Thomas, "how a word is pronounced, but it matters much to be humble and obedient."

It is said that the humility of the angelic Doctor, was as marked a feature of his teaching in the schools, as the vastness of his intelligence. It was also one of the most valuable of his powers of influence over his disciples, at a time when scholastic rivalry and jealousy were at their height, and too often produced scenes of violence and acrimony. "In scholastic disputes," says St. Antoninus, "St. Thomas answered with moderation, giving due importance to the subject proposed, and expressing his opinion with great deference."

It happened on one occasion that a Religious, one of his own disciples, was undergoing the examination for the Licentiate, before the Chancellor of Paris. In answering a question, he expressed an opinion directly contrary to the teaching of St. Thomas, and defended it with obstinacy and pride, as if to defy his master.

The Saint paid no attention to the insult, and calmly returned to the convent. But the other disciples, and his companions at St. Jacques, were full of indignation. "Master," they said, "we have been grievously affronted in your person, because it is not lawful for a Religious thus to speak against your doctrine. And you, Master, should not have allowed such an attack on the truth before the Doctors of Paris." "It seemed to me, my sons," answered St. Thomas, "that it was better not to put the candidate to shame, in presence of the great assembly. As to my doctrine, I do not think it can be solidly attacked by any Doctor, because with the Divine assistance, it has been based on the authority of the Saints, and on reasons conformable to the truth. But if the brethren consider it best, I will rectify the omission to-morrow."

On the following day, the same audience again assembled at the Bishop's palace. The Licentiate repeated his proposition without any modification. Then St. Thomas said to him with great courtesy: "Master, you cannot hold this opinion without error, as it is contrary to the decision of a certain Council." The other now presented his thesis in a different form, but with the same wrong doctrine. The Saint then

pressed him further, and quoted the very words of the Council in question. The Licentiate was now obliged to confess his error, and humbly begged to be set right. "That is well," said St. Thomas, and he then explained in the clearest manner, and without a word of bitterness, what might be lawfully held in the matter. The masters present were filled with admiration of the tranquillity of soul, and moderation of the holy Doctor. Another time he was engaged on a public defension which excited considerable interest amongst the professors and students of Paris. His opponent was John of Pisa, a Franciscan of great learning and keenness in debate. He was, however, no match for St. Thomas, and in the excitement of defeat so far forgot himself as to use words of invective and sarcasm against him. The holy Doctor replied with surpassing tenderness and patience, to the wonder and edification of the whole audience. No wonder that the union of this magnificent intelligence and incomparable sweetness and calm, obtained for St. Thomas the title of the Angelic Doctor.

The following sketch of his daily life comes to us from authentic sources. After the short time absolutely necessary for sleep, St. Thomas

arose in the night and came down to the church to pray. Just before the bell rang for Matins, he went back to his cell, that his vigil might not be noticed. He then returned to the church with the Community, for the Divine Office. When it was over it was his frequent habit to continue in prayer till daybreak. He then said the first Mass and heard another for his thanksgiving. He attended all the hours of office during the day, though he was lawfully dispensed by the duties of his teaching, writing, and the visits of those who sought his advice. When his morning devotions had ended, he went to the lecture hall and gave his lessons of theology. After this, he went back to his cell and wrote or dictated until the bell rang for dinner. Whilst he was in the refectory, his train of thought continued, and he frequently neither noticed the dishes that were served, nor the taste of his food. After dinner he conversed a short time with his brethren, and then, very frequently refreshed his mind with a little reading. After a short repose, he resumed his labour. His chief recreation was walking in the garden, or up and down the cloister, his mind being still engrossed with prayer or study; Complin ended the day.

It was during his wonderful nights of contemplation and prayer that his soul entered into the most intimate communion with God. His body became motionless, tears streamed from his eyes, and he was sometimes seen raised in the air to the height of several cubits. At these moments his soul was illuminated with the choicest gifts of wisdom. He then received the solution of doubts, and his mind was opened to understand texts of Scripture, and to decide theological difficulties. He himself confided to Brother Reginald, that he had learned more during his meditations in the church before the Blessed Sacrament, and in his cell at the foot of the crucifix, than from all the books he had studied.

St. Vincent Ferrer and St. Antoninus both assure us that the Blessed Virgin honoured St. Thomas with her visits, and that he then implored her help in his difficulties, as simply as a child would apply to his mother. At these times Our Lady was used to turn to the Infant Jesus in her arms with a sweet smile, and beseech Him to give the necessary enlightenment. St. Thomas himself revealed to Brother Reginald, a few days before his death, that the Blessed Virgin had several times appeared to

ST. THOMAS IS ASSISTED IN HIS WRITING BY SS. PETER AND PAUL.

To face p. 189.

him, and that she had given him assurance that he should persevere in his state, and that his life and writings were pleasing to God.

Whilst he was writing his "Exposition of Isaias," he could not decide on the meaning of a particular text. After spending several days in prayer and penance, his companion, who was in an adjacent cell, heard him in the night, conversing with some persons in a loud voice, but he could not distinguish with whom he was speaking. When they had ended, the Saint called to him saying, "Reginald, my son, arise, light the lamp, take the manuscript on Isaias, and begin to write it over again." After an hour's dictation, he told him to return to rest, as there was still time to sleep. But Reginald threw himself at his feet and said, "I will not rise from this place until you have told me with whom you were conversing for so long a time." St. Thomas twice evaded the question, but at last, fearing lest he should be wanting in respect to the name of God, by which he was adjured, thus answered: "Dear son, you have seen my affliction the last few days because I could not understand a text of Isaias; you know with what tears I have prayed to be enlightened. Well, this night Our Lord has had

mercy on me, and He has sent the Blessed Apostles, SS. Peter and Paul, whose intercession I had invoked, and they have fully instructed me. But I command you, in the name of God, to reveal this secret to no one during my lifetime."

During his states of rapture, St. Thomas became insensible to pain of body. One night he was dictating in his cell a work on the Blessed Trinity, and he stopped in order to pray for enlightenment as to the meaning of an obscure text. He desired his companion on no account to speak to him, whatever he might see. He then knelt down—holding a lighted candle in his hand, and entered into contemplation. After an hour had passed, the candle burnt down, and the flame passed through his fingers without his feeling it in the least. The infirmity in his legs required at times very torturing operations, which the extreme sensitiveness of his organisation rendered more than usually terrible. He had once to undergo the application of a cautery for an abscess on the thigh. Being warned of the arrival of the surgeons, the Saint stretched himself on his bed, and prepared for the operation. But he immediately entered into an ecstasy, which

made him quite insensible to pain, and his leg remained motionless, whilst the flesh was burnt by the hot irons. The same thing occurred on another occasion, when he was bled at Paris.

During his ordinary actions, his mind was so absorbed in prayer or study, that he was often unconscious of what passed around him. It happened one day in the refectory, that a dish of olives was served, which were so excessively salted, that none of the others at table could eat them. St. Thomas, however, finished his portion before it was noticed in time to prevent him. "Master," said one of the Friars afterwards, "how could you even taste those olives?" "And why should I not have eaten them?" was the reply. "Because they were so horribly salted." The Saint reflected a moment, and wishing to conceal his state of recollection, said pleasantly, with a smile, "Do you not know that a large amount of salt is necessary to season such a great mass of flesh as mine?"

This habit of abstraction was, however, far from making him neglectful of the good of others. His cell was always open to his brethren, when they wished to speak to him. However important might be the composition

on which he was engaged, he always turned from it to give them his full attention. With his own perfect charity and lucidity, he comforted their sorrows, explained their difficulties, and advised them in their doubts. He never treated any matter that concerned them as trivial, and was never wearied of their interruptions and importunities. In him they ever found a thoughtful, considerate, patient, loving, and loveable father and master. We have seen that at the end of his life, when his raptures became more frequent, he received increased light for the spiritual benefit of his brethren. One day when he was assisting at the convent Mass at Naples, one of the Friars was called from the choir to receive a visitor. He returned in a few minutes with his soul greatly agitated. The Saint whispered to him, "Brother, watch over your thoughts, and do not yield to temptation." "Master," said the other, "I am trying to hear Mass as well as I can." "Why did you go out?" said St. Thomas. And without waiting for an answer, he added, "I have seen the devil hovering round you." The Religious, full of wonder and consolation, returned thanks to God for the warning he had received.

The great penances and austerities practised by St. Thomas, and his incessant labours, increased the natural delicacy of his constitution, and he had frequent attacks of illness. They did not however ordinarily cause a cessation of labour, as we find by the prologue of his treatise, "De Substantiis Separatis," which thus begins. "Being deprived of assisting at the solemnities of the Angels, we must not allow a time consecrated to devotion to be unoccupied, but rather compensate by study for the loss of assisting at the Divine Office. Desiring to explain the excellence of the Angelic nature, let us collect all that the ancients have written on the celestial spirits with purely natural lights, that we may profit by what they have held in conformity with Faith."

It is scarcely necessary to allude to the great devotion of St. Thomas to the Blessed Virgin. At the end of his career, he preached a whole course of sermons at Naples, on the Hail Mary. On the pages of one of his autograph manuscripts, recently discovered, the words "Ave Maria" are frequently written in the margin, in the same hand.

St. Thomas had special devotion for St. Augustine, not only as his Master in doctrine,

but on account of his being the religious Ancestor of the Dominican Order. He wrote an Office for the Saint, founded on his own text, which is still used by the Friars Preachers.

He composed prayers for each of his exercises; for confession, preaching, study, and the other actions of the day. He had recourse to frequent aspirations from Scripture or the Liturgy. When he heard Mass, he used to repeat at the elevation, "Thou O Christ, art the King of glory!" with other verses of the *Te Deum.* It is said that he generally repeated these words in his visits to the Blessed Sacrament. He had great devotion to the sign of the Cross which he constantly used, especially in times of trial, or when he feared the least attack of self-love. There was a subterranean grotto at Anagni, in which he more than once took refuge during a thunderstorm. He traced on the wall the following distich, in capital letters, in the shape of a cross, so arranged that they could only be read by being transposed in different directions.

Crux mihi certa salus, Crux est quam semper adoro,
Crux Domini mecum, Crux mihi refugium.*

An engraving of this Cross has been very

*O Cross my certain salvation, Cross that I always adore. Cross of my Lord be with me, be my refuge for ever more!

popular in many parts of the Christian world, and is called the Cross of St. Thomas. A facsimile is still kept by the people of Anagni in their houses, to preserve them from lightning. Pius IX. gave an indulgence of three hundred days to those who piously recite these aspirations. In storms and times of danger, the Saint used also to repeat the words, "God came in the flesh! God has died for us!"

He loved to keep up the joyous spirit of his companions, by speaking of the advantages of Religious observance both to soul and body—such as health and length of days, preservation of the spiritual life and the power of resisting the devil—also the great increase of intellectual gifts produced by a mortified life. He used to instance the example of the three Hebrew youths, who by abstinence and temperance, attained far higher wisdom than all the sages of Babylon. The spirit of poverty and detachment, which was such a marked feature of his life, extended to the most minute details. Friar Nicholas of Marsillac, one of his disciples at Paris, attested that he had written his "Summa against the Gentiles," entirely on little scraps of paper, instead of using the ordinary books for the purpose.

The conversation of St. Thomas was full of simplicity and candour, and always free from melancholy. He often gave an agreeable turn to whatever was the subject of conversation. Being once asked how it was that he had been so long silent at Cologne before Blessed Albert, he answered, "It was because I had not yet learned to speak before such a man as Blessed Albert." Another time he was given some small pieces of money which he refused, saying:—"It is not my business to keep the purse of Judas." "Master," said some one, "could you have believed that a fish could climb into a tree?" St. Thomas gave him a keen glance, and replied, "I should believe it much sooner than that a religious could be so thoughtless as to tell a lie."

One day, when he was at Paris, he went with his students to venerate the relics contained in the Abbey of St. Denis. On their return they stopped a little on an eminence which overlooked Paris. "Master," said one of the party, "look at this beautiful city." "It is surely very beautiful," replied the Saint. "Would you not like to be its sovereign?" "What should I do with it, if it were so," was the answer. "You might sell it to the King of France, and with the money you could build convents for all the

Friars Preachers." The disciple spoke thus to provoke some word of edification. "If this city belonged to me," then said the Master, "the cares of its government would tear me away from contemplation, and deprive me of the joy and peace of my soul. In truth, I should much prefer to have the Homelies of St. John Chrysostom on the Gospel of St. Matthew."

St. Thomas disliked the study of many books at the same time. When asked what was the best way of acquiring wisdom, he replied, "It is to read only one book." After the Scriptures and the Holy Fathers, his own favourite book was the Conferences of Cassian, on the lives of the Fathers in the desert. He owned to his companions that it surprised him that a religious could think of anything but God. But what was perfectly inconceivable to him, he said, was, how anyone who knew himself to be in a state of mortal sin, could eat, sleep, or be merry.

Chapter II.

The writings of St. Thomas—The Summa Theologica.

AMONGST all the Theologians of his own day, or of those who have flourished in the Church of God before or after him, the palm may justly be given to St. Thomas. God gave him a magnificent mind which he filled with varied and wonderful learning, and the Angelical Doctor will ever stand out as supreme in intellect, and one of the master minds of the human race.

One of the most striking features of his lofty genius, was his power of discerning and transforming everything great and noble in human intelligence, which could be turned to the glory of God. How marvellously he takes up the writings of the great Aristotle, welds them into Christian philosophy, and makes them do homage to the Faith. He seems to have

christianised the great pagan philosopher, and conquering him, led him to offer the majesty of human intellect before the shrine of revelation. In one of the grandest efforts of his genius, the "Summa against the Gentiles," he begins by appealing to the lights of the natural intellect of man. He demonstrates the truth of revealed religion against false philosophies, and proves triumphantly that Christianity can never be contrary to sound reason. With wonderful acumen he discourses of God and His Divine perfections, of His relationship to His creatures, and of His Providence. How profoundly he uses the powers of philosophy in his arguments about the formation of the world, original sin, the resurrection of the body, and the eternity of reward and suffering!

Equally wonderful was the power possessed by St. Thomas of entering into the spirit, and concentrating the labours of the Fathers of the Church. In the words of Archbishop Vaughan, "He is endowed with the genius of assimilating their theologic tone—by thoroughly mastering not merely the general tendencies, but the specialities, the genius, and the character of each separate individual. He appears indeed to have an intimate and personal acquaintance

with each one of these classic masters of Catholic thought, and, so far as can be done by man, to have absorbed into his own system, and then to have reproduced, that which was most admirable in each of them."

The crown of the transcendent genius of St. Thomas was his intimate knowledge and complete mastery of the Holy Scriptures. The well known saying, "Who can quote Scripture, like the Angelic Doctor?" is so verified, in every part of his works, that the assertion of his biographers, that he knew the whole Bible by heart, scarcely seems an exaggeration. His memory was indeed prodigious. He could master the contents of a book on its first perusal, and he never forgot what he had read. He was in the habit of consulting the great Church authorities at different convents during his journeys, and Tocco makes the astounding statement that the "Catena Aurea," composed as it was of Patristic quotations, was written almost entirely from memory. The rich stores of his mind were therefore always ready to be poured forth on every subject that he undertook, from the elementary principles of religion, to the description of the manner in which the Saints possess the Beatific Vision.

The works of St. Thomas fill twenty volumes. They comprise treatises on the Our Father, Hail Mary, and the Creed; on the Commandments and Sacraments; expositions of various parts of Scripture and writings on various other subjects, besides his important controversial works, and the two great Summas. They are remarkable not only for sublime doctrine, fervent piety, and the sweetest unction; but for the same order and lucidity which marked his teaching as a Doctor, and which introduced a new method of instruction into the schools. However dry and abstruse may be the subject, it sparkles with life and light in his hands; he clears away the difficulties which beset it, and clothes it in as easy and simple language as human intelligence can express it.

His expositions of Scripture are full of interest. He inherited the great devotion of St. Dominic to St. Paul, and his Commentary on the Epistles of the great Apostle, which was written at Paris, excited special admiration. We are told that the Epistles of St. Paul were his own most frequent subject of meditation, and that he recommended them to others in the first place after the Holy Gospels. His exposition of Isaias has extreme value, from the

fact that the early Fathers had only explained certain passages of the great Prophet. St. Augustine himself had desisted from the exposition of Isaias, which he had begun by the advice of St. Ambrose. Such were the undoubted supernatural lights received by St Thomas in composing this work, that it has been said of him, that he was illuminated by the same fire which had inflamed the prophet himself.

One of the most striking of his Commentaries is that on the book of Job. Its object is to prove that God's Providence governs the world, and St. Thomas treats of many points of the natural order of creation, against the errors of Eastern philosophy.

In the Commentary of the Angelic Doctor on the first fifty Psalms, he enters into the most minute details of their signification, sometimes devoting half a column to the meaning of a single word. "Perhaps the most valuable portion of this exposition" says Archbishop Vaughan, "is that which brings out the relation of the Psalms to the Redemption by Our Lord. No possible point of resemblance is omitted. Christ lives in the Psalms, and His tender loving voice is ever and anon heard, speaking with clear

articulation of His sufferings, His patience, His love, and His most merciful atonement for the sake of man."

The same authority thus speaks of the first exposition of the Canticle of Canticles, which combines the deepest philosophy with seraphic tenderness and love. "The ardent words of the Spouse are taken up with the same warmth of exposition, by the Saint, as they are poured out by the inspired lips. The Angelical Doctor was at home in this train of thought. His soul, ever present with His Lord, could run along the course of the glowing Canticle; and without any difficulty, keep pace with the exuberance of joy therein displayed. Continually, as if inspired himself, he takes up the rapture of Holy Writ, and pours it forth, following with a commentary thrown into rapture too, flowing with a like rapidity of love; and evidently proving that under the quiet calm of the man, there lived a very volcano of seraphic tenderness and charity—then comes a knitting together of Scripture phrase, the writer making his own thought flow with equal stream, text running into comment and then losing itself, till the Angelic Doctor's mind, and the inspiration of the Spirit, seem to combine in one shining current

of purest Psalmody. Yet all this is done in order, all is subservient to a common purpose, all adds light to the guiding thought contained in the customary magic text, which here is cast in the following words: "Let thy voice sound in my ears; for thy voice is sweet, and thy face comely."* The second exposition of the Canticle, made by St. Thomas on his deathbed, has elsewhere been mentioned.

The last Scriptural commentary of St. Thomas was that of Jeremias, which was unfinished at the time of his death. An extract from it will give an idea of his method of illustrating his text by quotations from other parts of Scripture. "Note that the heart is washed with the water of Baptism: "I washed Thee with water, and cleansed away thy blood from Thee."† With the tears of compunction: "Every night I will wash my bed, I will water my couch with my tears."‡ With the wine of Divine Love: "He shall wash his robe in wine, and his garment in the blood of the grapes."§ With the mirth of the Divine word: "His eyes are as doves upon brooks of waters, which are washed with milk."‖ With the ardour

* Life, Vol. II., page 592. † Ezechiel vi. 10. ‡ Psalm vi. 7. § Genesis xlix. 31. ‖ Canticles v. 12.

of correction: "If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning."* With the blood of the Lord's passion: "They have washed their robes, and have made them white in the blood of the Lamb."†

The versatility of the mind of St. Thomas is displayed in his "Quodlibeta" a collection of his written answers to the various questions proposed to him for solution; some of which were profound, others trivial and even absurd. They throw a curious light on the scholastic subtleties of the day and were all answered with clearness and patience by the Saint. His "Quæstiones Disputatæ," however, occupy an important place. They are his answers to the discussions which arose from his lectures, and formed valuable notes for the "Summa." His labours were moreover increased by the number of letters from kings, cardinals, prelates, professors, and others, who wrote to ask his advice; for as Frigerio tells us, he was considered, "a heavenly oracle." Once a professor of Venice sends him a paper of thirty-six articles, and begs

* Isaias iv. 4. † Apocalypse vii. 14.

an answer in four days. St. Thomas answers with great courtesy, but begs for a little longer time. When we consider that the Angelic Doctor gave daily lectures to a crowd of disciples during nearly the whole of his public life, it is difficult to understand, how he could have carried on such multitudinous literary labours. It was only accomplished by his gigantic intellect, his powers of abstraction, and his zealous employment of every minute of time. Tocco assures us, moreover, that he had the faculty of being able to dictate to three, and sometimes four, writers at the same time, on different matters; without ever losing the clearness and continuity of each subject. One of his secretaries testified that even when overcome by fatigue, he closed his eyes in sleep for a short time, he continued to dictate as before.

All the previous writings of St. Thomas may be said to have been only preparations for his great legacy to humanity, the "Summa Theologica." Each of them seems to have found a place in that vast creation which rises in magnificence over all other outpourings of his sublime genius.

We have seen that amidst the general up-

heaval of European intellect in the middle ages, the only work on Theology used as a text book in the schools was the "Book of Sentences," by Peter Lombard. Though excellent in its way, it was deficient in scientific method, rugged in style, and the authority of some of its propositions was even disputed. One of the earliest works of St. Thomas was a commentary on the "Sentences." He employed the last nine years of his life in writing the "Summa Theologica."

The purpose of the Angelic Doctor was to collect all the works of the Fathers and Doctors of the Church, during the preceding twelve centuries, isolated and difficult of access as they for the most part were, and to build them up into one great edifice of Christian doctrine. Moreover, he declares in the introduction to the "Summa," that his intention is to teach the great truths of Faith in a manner intelligible to beginners, and to avoid all useless and bewildering questions.

The first part of the "Summa" treats of God and his infinite perfections, and of the Blessed Trinity. He then discourses of the angels and their different hierarchies; and descends to the creation of the physical world, and the body and soul of man. The second part

treats of human actions, and the virtues and vices; with an analysis of natural, human, and Divine laws. Next come the subjects of grace and justification; then follow the theological and cardinal virtues, with their opposite vices; lastly, the duties of the several states of life are laid down with admirable precision.

The third part of the "Summa" is devoted to the Incarnation of Our Lord; the mysteries of His life, of His sufferings, and of His triumphs; and the application of His merits to man by means of the Sacraments. But St. Thomas finished only the magnificent exposition of the Holy Eucharist. A supplement has been added by one of his disciples, taken word by word from his commentary on the fourth book of "Sentences."

The "Summa Theologica" contains six hundred and thirteen questions, three thousand one hundred and six articles, and over fifteen thousand arguments on points of dogma and morals, agitated in the schools. The whole is illustrated by the authority of the Fathers, and the maxims of philosophy.

Each question begins with the enunciation of the thesis. The articles follow; the discussion of each opens with the objections, which

are frequently those advanced by the adversaries of St. Thomas: these are opposed by citations from Scripture, from the Fathers, and sometimes even from Aristotle. Then comes the demonstration, and the article ends with the refutations, one by one, of all the objections. Such is the course of the "Summa." The sameness of the method is far from being dry or wearisome. In his clear and powerful definitions, St. Thomas seems to elevate the student into the purest and most sublime regions of human thought. In many parts the "Summa," like the hymns of St. Thomas, combines fervour of devotion, and beauty of poetic imagery with conciseness of dogma. "The charm and unction of the style of the 'Summa' are so attractive," says a modern writer, "the tenderest love so breathes forth through the scholastic form, that many have found the 'Summa' to be the best spiritual reading, and have derived from it increase of love, as well as increase of light. It is this angelic poetry and feeling which Cardinal Newman refers to;—"such poets as are born under her shadow, she (the Church) can even make schoolmen of, as she made St. Thomas, till logic becomes poetical"—and Dr. Rawes does not hesitate to say that he con-

siders the "Summa" the greatest epic poem that was ever written.*

Amongst the saints who through all their occupations constantly studied St. Thomas, may be mentioned St. Francis of Sales, St. Philip Neri, St. Charles Borromeo, St. Pius V., St. Antoninus, and St. Vincent Ferrer.

At the canonisation of St. Thomas, in remarking on the objection that there were not sufficient miracles during the lifetime of the Saint, John XXII. exclaimed: "Why object to the absence of miracles? There are as many miracles as there are articles in the 'Summa.'"

It is certain that many miracles of grace resulted from this work. Amongst them may be cited the conversion of the learned Rabbi, Paul de Burgos, in the fifteenth century. Whilst he was reading the "Summa," a veil seemed to drop from his eyes. He acknowledged Jesus Christ and embraced Christianity. He became afterwards a priest and was made a Bishop. He died Patriarch of Aquilea.

At the time of the Reformation Theobold Thamer, a zealous disciple of Melancthon, determined to refute the "Summa." But in studying it he was overcome by the weight

* "The Angelic Doctor, St. Thomas Aquinas," by Philadelphos

of the arguments against the errors which had been adopted by Protestants, and abjured heresy. The Calvinist, Duperron, in the same century, sought enlightenment of his doubts in the "Summa." He embraced the truth and consecrated himself to the service of God. On account of his learning and virtue, he was subsequently raised to the dignity of Archbishop of Sens and Cardinal. We cannot wonder at the aversion and dread felt by the heads of the Reformers towards this great monument of Faith. Luther assailed the doctrine of St. Thomas with every form of invective and animosity. "Suppress Thomas, and I will destroy the Church," was the bitter cry of the fanatical Martin Bucer. Leo XIII. remarks of this saying that it was a "vain wish, but not a vain testimony."

At the Council of Trent three works of reference only were laid, side by side, on the table of the Hall of the Assembly. They were the Scriptures, the Pontifical Acts, and the "Summa" of St. Thomas. The Catechism of the Council of Trent was compiled from it by three Dominican Fathers.

"The 'Summa' of St. Thomas," says Lacordaire, "might have been only a compilation, but

he has made it into a masterpiece of Theology, of which everyone speaks, even those who have not read it; just as everyone speaks of the Pyramids of Egypt, which very few have even seen." Faber declares in one of his works that a simple translation of the "Summa" into English, would be the most valuable work of devotion that could be written. It has been translated into Greek, into most European languages, and even into Chinese through the Jesuit Fathers.

The Treatise on the Blessed Eucharist has been brought to the knowledge of English readers by Dr. Rawes, in the first volume of the "Library of the Holy Ghost." The objections are omitted, but the doctrinal and devotional parts follow as closely as possible the original text.

The treatises of St. Thomas on the Commandments and the Our Father, are translated in the succeeding volumes of the same series.

Chapter III.

The Canonisation of St. Thomas.

PETER OF TARENTAISE, the friend and fellow-labourer of St. Thomas, succeeded Blessed Gregory X. as Pope, in 1276, under the name of Innocent V. Another celebrated Dominican, Nicholas of Treviso, Cardinal-Bishop of Ostia, was elected Sovereign Pontiff at the death of Boniface VIII., and is known as Blessed Benedict XI. But the shortness of their Pontificates and the urgency of the affairs of the Church, prevented them from carrying out their own wishes, and the earnest desires of the Order, as to the canonisation of St. Thomas, and the removal of his sacred remains into the custody of his brethren.

Numerous miracles at Fossa Nuova, Fondi, Terracina, Piperno, and Naples, had attested the sanctity of the Angelic Doctor, for nearly

forty-five years after his death. Ninety-nine of these miracles were afterwards attested. The process of his canonisation began in 1318, in the Pontificate of John XXII. It was promoted by Robert, King of Sicily, who was related to the Saint, being son of Charles II., the nephew of St. Louis, so celebrated for having discovered the relics of St. Mary Magdalen, at St. Maximin, in 1279, and for his devotion to the Dominicans. The Queen-mother, Mary of Hungary, who was the widow of King Charles, Philip of Tarento, titular Emperor of Constantinople, John, Duke of Gravina, many other princes and nobles of the kingdom, the Clergy of Naples, and the Professors of the University, joined the King in supporting the petition of the Dominican Order to the Holy Father.

William of Tocco, Prior of Benevento, the historian of the Saint, and Brother Robert of Benevento were chosen to be the bearers of the supplication to the Pope, who at that time held his court at Avignon. William of Tocco had been the disciple of St. Thomas at Naples, and had lived for many years with those who had been most intimately acquainted with his life and virtues. No better envoy could have been chosen, and no testimony of the events which

followed, could be so faithful or valuable as his own. He embarked with Brother Robert, at Naples, in a galley with two large sails, which made rapid progress. But when they were about to double Monte Argentaro, on the coast of Tuscany, a furious tempest arose, with torrents of rain, in the darkness of the night. The vessel was in imminent danger of being dashed against the rocks ; all was confusion on board ; the sailors confessed their sins, and many threw off their clothes, that they might swim ashore. William and Brother Robert retired to a cabin to prepare for death. They then invoked the Blessed Thomas, and besought him not to suffer those who were bearing testimony of his miracles, to perish. Scarcely had they finished, when the wind suddenly veered round, and blew from the flank of the mountain ; the galley was thus driven out into the open sea, and was saved. This miraculous preservation much impressed the mind of the Pope.

On arriving at Avignon the envoys presented the Holy Father with the letters from their Superiors, and from the Court of Naples, and prayed that a commission to inquire into the miracles of Brother Thomas Aquinas, might be appointed.

John XXII. answered as if inspired: "We do not doubt that Brother Thomas is already glorious in heaven, his life having been saintly, and his doctrine miraculous." He then desired the two Friars to attend the approaching Consistory and renew the supplication.

Three days after William of Tocco appeared before the Pope and the Sacred College at the Consistory. Having finished his discourse, he retired. The Pope then turned to the Cardinals with a sweet and gracious smile, and thus spoke:—

"Venerable Brethren, we consider it a great glory for ourselves, and for the whole Church, to inscribe this servant of God in the catalogue of the saints, provided the miracles due to his intervention are verified. For he has illuminated the Church more than all other doctors, and more profit can be gained by the study of his works in one single year, than by devoting a life-time to that of other theologians."

The Cardinals bowed their heads in assent, and John XXII. after more ample deliberation, named three Prelates, Humbert, Archbishop of Naples, Angelo, Bishop of Viterbo, and Master Pandulph of Sabello, Apostolic Notary, and appointed them to take juridical informations on

the life and miracles of the aforesaid Brother Thomas. The decree was read and accepted in full Consistory, to avoid delay in a matter which all had at heart. The two religious then returned with the documents to Naples.

The absence of the Bishop of Viterbo, from illness, caused an adjournment of the inquiry. William of Tocco took advantage of the interval, to repair to Fossa Nuova, and to take fresh informations of the miracles which continued to be worked before the relics of the Saint. It pleased God that two of the Apostolic Commissioners should also benefit by his intercession at that time. The Archbishop of Naples suffered from a grievous ulcer in the leg, which was incurable by physicians. He prayed fervently to St. Thomas that he might be enabled to assist his cause; the next morning the assistants found the wound entirely healed, with only a red spot to mark the place. The Bishop of Viterbo was attacked by violent fever, which reduced him to the point of death. He had recourse in the same manner to the intercession of the Saint, composed himself to sleep with great confidence, and awoke the next day perfectly cured.

The process of investigation was opened at

Naples, in the Archbishop's palace, on July 21st, 1319, and lasted fifteen days. William of Tocco, and Brother Robert, presented the pontifical letters which were publicly read, the Bishops listening bareheaded, out of respect to the Sovereign Pontiff. On Monday, July 23rd, the examination of the witnesses began. Thirty-two persons, both religious and secular, many of whom had known the Saint during his life, made their depositions on oath concerning the virtues and miracles of Brother Thomas Aquinas. At the close of the session, the informations which had been taken down by the secretaries, were duly signed and sealed by the pontifical and royal notaries, on September 18th. Matthew, chaplain of the Archbishop, and Peter, canon of Viterbo, were entrusted to deliver them to the Pope. Before starting however, Matthew was seized with fever and became very dangerously ill. He then made a vow to visit the shrine of St. Thomas, and completely recovered.

The two envoys crossed the Alps, and proceeded to Avignon, where they were most favourably received by the Holy Father. But either from some informality in the inquiry, or on account of fresh tidings of important

miracles, a second investigation was ordered to be made at Fossa Nuova. This was performed by William of Tocco, with extraordinary diligence and sagacity.

Whilst the result of this second inquiry was being examined at Avignon, a miraculous cure through the prayers of St. Thomas, took place almost under the eyes of the Pope. His niece, Mary of Arnaud, was dying of dropsy, and despaired of by the physicians. The Holy Father sent her the last Blessing and Indulgence by her Confessor, the Dominican Bishop of Lodeva, who advised her to invoke Brother Thomas, whose canonisation was about to take place. She prayed accordingly, and in the night she saw St. Thomas standing near her bed, in his Dominican habit. She thought at first that it was a Bishop of the Order, but he said to her: "Do you wish to be cured? I am not a Bishop, but Brother Thomas Aquinas, to whom you have had recourse. Accomplish the vow you have made, and you will recover." She did so and was restored to health.

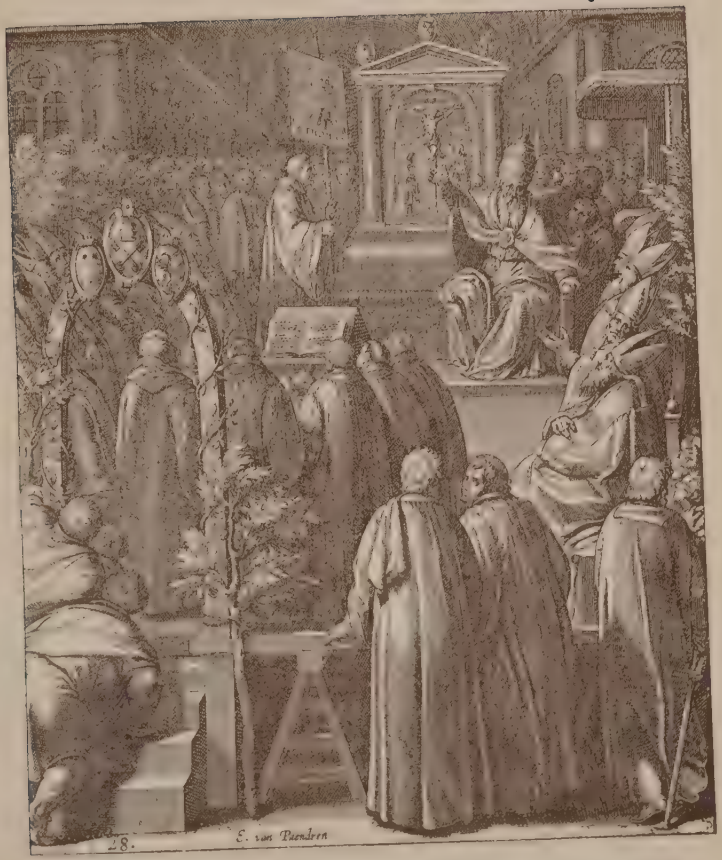
The three Dominican Cardinals promoted the final steps with great devotion and zeal. They were Nicholas of Prato, Bishop of Ostia, Nicholas of Freauville, and William of Godieu,

Bishop of Sabina, and commonly called the Cardinal of Bayonne. The latter had been a disciple of St. Thomas, and had greatly spread the knowledge of his doctrine and sanctity, by his writings. Besides the active part he took in the cause of the canonisation, he had the glory, though without knowing it, of providing an august sanctuary for the shrine of his beloved Master. He completed the magnificent church at Toulouse, to which the relics of St. Thomas were finally translated. It was begun by Raymund of Fulger, a Dominican who had been made Bishop of Toulouse, in the year 1232.

After all the preparatory stages had been accomplished, John XXII., having consulted the Cardinals, resolved to proceed to the Canonisation of St. Thomas, and fixed the date for July 18th, 1323, forty-nine years after the death of the Saint.

The solemnity was opened on July 17th, the feast of St. Alexius, in the Church of the Friars Preachers at Avignon, in presence of the Pope, the Sacred College, and numerous Archbishops and Bishops. King Robert of Sicily, his mother, Queen Mary, and many other princes, nobles, and ambassadors were also present.

The Holy Father pronounced a magnificent



CANONISATION OF ST. THOMAS.

To face p. 220.

eulogium on the Saint, taking for his text the words from the 8th Chapter of the 4th Book of Kings: *This is a day of good tidings; if we hold our peace, and do not tell it till the morning, we shall be charged with crime.* Friar Gratterei, the official representative of the Friars Preachers, returned thanks to the Pope in the name of the Order, and made a sublime exposition of the text of Job: *The eagle will mount at Thy command, and build her nest in the high places;* in honour of the Saint.

Robert, King of Sicily, a relation of the Angelic Doctor, who was himself one of the most learned princes of his age, then harangued the Pope and the Sacred College, and demonstrated that St. Thomas merited the triumph allotted to him, because he had been and would continue to the end of ages, *a burning and shining light.* The Archbishop of Capua, who had been a disciple of the Saint, gave an eloquent discourse on the glory of his illustrious master. Friar Raymond Bequin, of Toulouse, Master of the Sacred College, and later Patriarch of Jerusalem, also addressed the august assembly with much distinction.

The Archbishop of Arles, and the Bishops of London and Winchester, pronounced

the final discourses, which were greatly admired.

The next day, July 18th, was a day of general rejoicing in Avignon. The Pope celebrated pontifically the Mass of St. Thomas in the Cathedral of Notre Dame des Doms, and again pronounced a panegyric of the Saint before the King of Sicily, the other illustrious visitors, and an immense assemblage of people. It was on this occasion that John XXII. declared that the testimony of miracles during the life of the Holy Doctor was not necessary for his Canonisation, "as he had worked as many miracles, as he had written articles in the 'Summa.'" *Quot scripsit articulos: tot miracula fecit.*

The Bull of the Canonisation of St. Thomas, dated July 18th, 1323, contained a history of the whole life of St. Thomas, and a particular account of ten great miracles which had been worked at his intercession. It was addressed to all the Bishops and Prelates of the Church, and sent to all Catholic Kingdoms. It diffused universal joy throughout the whole Christian world, but more particularly in Italy, France, and Germany, and their universities, and in all the Provinces of the Dominican Order.

The Feast of St. Thomas was appointed to

be kept on March 7th. In 1507, St. Pius V. caused him to be ranked as a Doctor of the Church, and ordered his festival and office to be kept with the same honours as those of the four Doctors of the Western Church.

Chapter IV.

Translation of the body of St. Thomas.

ON quitting Fossa Nuova Brother Reginald had solemnly protested that he had only left the remains of his beloved master at the Abbey, as a deposit, until the Superiors of his Order should appoint the final place of sepulture. That honour was claimed from various quarters, foremost of which was the University of Paris. A most pathetic letter from the Professors to the Chapter of the Order at Lyons expressed their grief and desolation. They declared that the University of Paris, the centre of science, which had nourished the holy Doctor in its bosom, and had been so pre-eminently illuminated by his wisdom, was the fittest place for his sepulchre, and they entreated to have the custody of his precious remains, as the greatest treasure they could possess. A

similar demand was made by the University of Naples. The King of Sicily and the Counts of Aquino and San Severino, on the other hand, asserted the rights of family relationship. But the renown which Fossa Nuovo soon acquired as a place of pilgrimage, on account of the numerous miracles worked at the tomb of the Saint, successfully prevented any change for a great number of years.

From the time of the burial of St. Thomas, however, the monks of Fossa Nuova had been in great dread that they should lose the treasure which seemed to have been confided to them by Providence. Very shortly afterwards, James of Florence, the Abbot, with two other Religious, secretly removed the coffin of the Saint into St. Stephen's Chapel, which was near at hand in the cloister of the Abbey. But the Abbot could not help experiencing great remorse for the action, and Tocco assures us, that after some time St. Thomas appeared to him in a dream, and severely reproved him for the deception. The Abbot, therefore, being greatly terrified, repaired at night to the chapel, and with the help of some of the monks who were in his confidence, prepared to restore the coffin to its first resting-place, without being perceived by anyone else.

But when it was taken up and opened, a most exquisite fragrance was exhaled, so powerful as to penetrate to the cells of the monks. They arose and hastened to the spot, where they were informed by the Abbot of all that had taken place. They had then the happiness of beholding the body of the holy Doctor perfect and unchanged, not a fold of his vestments being injured, although the coffin had lain for seven months in a deep cavity, close to a watercourse. With great reverence and devotion they then solemnly transported the body, which was surrounded by a heavenly light, to the church. The Cantor, intending to intone the *Libera*, sang instead the anthem *Iste Sanctus*, which was continued by the whole community until the reinterment at the side of the High Altar. The day was kept with great rejoicing, and at the Mass the Cantor again sang without premeditation, the introit of a confessor, *Os justi*.

The same unchanged appearance, and miraculous odour, were manifested on two subsequent occasions when the coffin was opened. The first occurred five years afterwards. One of the witnesses of the first translation, Peter of Monte San Giovanni, being elected Abbot, transferred the precious body to a more honourable mon-

ument at the left of the High Altar. The second was at the instance of Theodora, Countess of San Severino, who ardently desired to have the right hand of St. Thomas as a relic, and took place fourteen years after his death. The hand, which was as firm as in life, was severed from the body, and continued to emit the same heavenly fragrance. It was then given to the Countess, who placed it in her private chapel, enclosed in a beautiful reliquary. It remained there till her death, when it was transferred by her son Thomas to the Convent of Salerno, which had been founded by the influence of St. Thomas.*

During the pontificate of St. Benedict XI., the Cistercians were alarmed by a report, that he intended to restore the body of St. Thomas to the Dominican Order. In order to secure at least a part of their treasure, they resorted to an expedient not unusual at that time, which had been practised in order to preserve the relics of St. Louis, after his death at Tunis. Three of the monks secretly exhumed the body of St. Thomas at night, and separated from it the head, which was reverently placed in a chapel at the back of the choir. They then so

* Appendix E.

disposed the body that it could be easily carried in a chest. It may be here mentioned, that wherever these relics were afterwards transported, they retained the original exquisite fragrance, which sometimes revealed the secret of the different translations.

After the Canonisation of St. Thomas, the devotion of the faithful became unbounded. One of the nobles of the vicinity, the Lord of Piperno, who was at war with the Count of Fondi, determined to carry off the body of the Saint, in order to raise money by its ransom. To prevent this sacrilege, the Abbot of Fossa Nuova transmitted the casket of relics to the custody of the Count of Fondi, who was a relation of the Saint. When this became known, an embassy of Bishops, Officers of the Court, and Doctors, was sent by Philip, King of Sicily, who had succeeded his Uncle Robert, to obtain possession of the body, on the ground of his own descent from the Counts of Aquino, as well as the Kings of Naples, and on that of the special claim of Naples. The King made also great promises, and sent an immense sum of money, to be given in the event of his prayer being granted. But neither the entreaties of the King, nor the claims for restoration on the part

of the Cistercians, could induce the Count to part with the treasure he valued more than riches or honours. After some years had elapsed, he became troubled in conscience. His mother, the Countess of Fondi, who had been miraculously cured by the intercession of St. Thomas, had a supernatural manifestation in which she was told by the Saint, that his relics were not in their proper place. The result was that in the year 1367, the Count of Fondi made over the casket of relics to Elias of Toulouse, the Master-General of the Friars Preachers, under a promise of the strictest secrecy, and it was deposited in the Dominican Convent of Fondi.

The Cistercians were greatly aggrieved at this event, especially as the name of the Count was withheld. They presented a formal complaint to the Pope at Rome. Urban V. was himself a Benedictine, of which Order the Cistercian was a branch. He was at first inclined to take up their cause with great warmth, and ordered Cardinal Beaufort (afterwards Gregory XI.) to investigate the matter. Meantime, six Dominican Cardinals, the Queen of Sicily, who was in Rome, and the Count of Aquino, exerted all their influence in favour of the Friars Preachers.

On Easter Saturday, Elias of Toulouse presented himself before the Pope. The Holy Father said with some emotion: "You come at the right time. It is you, then, who have stolen the body of St. Thomas?" "Holy Father," answered Elias, "he is our brother and our flesh." "And where have you ordered it to be deposited?" continued the Pope. "Nowhere, Holy Father; it shall be as you decide." "I will do you justice," said the Pope. He then made an eulogium on the Dominican Order to the assembled Cardinals, ending with these words: "I fear neither heresies nor their offshoots so long as this Order exists."

The illness of the Pope stopped any further step for the time. He recovered, and moved his court to Monte Fiascone, at Whitsuntide. Master Elias went, meanwhile, to Viterbo. On the morning of the Feast of Corpus Christi, a sudden thought occurred to him. He started for Monte Fiascone, and assisted at the audience of the Pope after Vespers. He then made his petition. "Most Holy Father," he said, "this day's solemnity reminds me, that St. Thomas composed the Office of the Blessed Sacrament at the order of your predecessor, Urban IV., of happy memory. I beseech you, who, by Divine

grace, bear the same name, to grant the Saint the honour he merits, and that his body should remain amongst his own brethren, who would reverence him more than any others." "How is this?" replied the Pope; "is not my Order of St. Benedict more capable of honouring him than your own?" "Most Holy Father," answered Elias, "I acknowledge the greatness of the Order of St. Benedict, in comparison with which my own is as a grain of sand. But the Benedictines count already so many Saints that they can hardly find room for their feasts; whilst the Order of Preachers, which you particularly love, as you, Holy Father, have frequently told me, possesses only two Saints besides St. Thomas. In his own Order, then, he will receive more special honour." The Pope was silent for some time. He then raised his voice and said: "By the authority of Our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by my own, I give and grant to you, Master-General, and to the Order of Friars Preachers, the body of St. Thomas Aquinas, a Religious of this Order, to be placed at Toulouse or at Paris, according as it shall be decided by the General Chapter or the Master-General. In the name of the Father, and of the Son, and of the Holy

Ghost." The assistants all answered "Amen," and Elias threw himself at the feet of the Pope to express his gratitude. The next day he was informed by Urban V. that on further consideration he had decided on Toulouse, for four reasons. First, because the Order had been founded in that city by St. Dominic, and as his body remained at Bologna, he would in its place concede that of St. Thomas. Second, on account of the fervent religious spirit, for which the people of Toulouse were remarkable. Third, that the new university in that city might be more firmly established in the doctrine of the Angelic Doctor. Fourth, because the magnificent Church of the Friars Preachers would be the most fitting receptacle for his monument. The Pope then asked where the head of the Saint was, and on hearing that it was still in the possession of the Cistercians, replied: "Well, I will also give you the head of St. Thomas, that it may be transferred to Toulouse with his body." Full of delight, Brother Elias returned thanks in the best manner that he could.

In obedience to a brief from the Pope, the Community of Fondi delivered up the body of St. Thomas, enclosed in a beautiful reliquary, to the envoy of the Holy Father. The Abbot of

Fossa Nuova also gave up the head of the Saint, and accompanied it to Monte Fiascone, where the precious relics were placed in the Pope's private chapel, and solemnly consigned to Elias of Toulouse on the following day.

Urban V. arranged himself the details of the journey to Toulouse, which was to be conducted with the utmost secrecy, for fear of the opposition of the different princes, and of popular tumult. The Friars entrusted with the precious charge, remained for a month on the way at the Dominican Convent of Nuns at Pronille. Several miracles were worked towards the end of the journey, and they arrived at the appointed Chapel of Feretra at Toulouse, at daybreak on January 28th. Louis, Duke of Anjou, brother of the King of France, with a large number of Archbishops, Bishops, Prelates, and nobles, arrived at the spot, and the translation of the relics to the Dominican Church was performed with the greatest splendour and magnificence. It was computed that a hundred and fifty thousand persons were present. The Feast of the Translation is kept in the Dominican Order on the same day, January 28th.

Out of respect for the King of France, and for the consolation of the University of Paris,

the Pope conceded the principal bone of the right arm of the Saint, to the Convent of St. Jacques. It was presented by Brother Elias, in the following July. Charles V., the Queen, and the royal family were present at the first reception at St. Geneviève, and assisted in the solemn procession to St. Jacques, where the relic was placed in the Chapel of St. Thomas, which the King ordered to be called the Royal Chapel, from that time. At the Revolution, one of the Princesses of Parma, who became a Dominican Nun, conveyed this relic to St. Sixtus at Rome. It remained there till 1873. Pius IX. being at that time dangerously ill, asked that he might have the relic out of devotion. He placed the arm of the Saint in a magnificent reliquary, and as the monastery of the Nuns had been suppressed, gave it to the Dominican Fathers for their Church of St. Maria of the Minerva.

In 1372, the principal bone of the left arm of the Saint was given to the convent at Naples which contained the Chapel of St. Nicholas, so memorable in the life of St. Thomas. It remained in this church until 1603, when the city being delivered from a frightful pestilence, through the intercession of the Saint, it was transferred to

the metropolitan church, where it still remains.

In 1628, a mausoleum of surpassing grandeur was erected in the church at Toulouse, to receive the relics of St. Thomas. It reached nearly to the roof of the church, and the four sides each contained an altar, where Mass could be said. Some years later, Anne of Austria visited the shrine, and asked to see the head of the Saint. It was shown her, and she expressed her sense of the devotional feeling caused by the exquisite fragrance of its odour. At the Revolution, when the Religious Orders were banished, the relics of St. Thomas were removed to the crypt of the Church of St. Sernin, at Toulouse, and wonderfully preserved, although the magnificent ornaments of the reliquaries were pillaged. No trace of the mausoleum remains, even in the museums of the city. In 1805 the relics were again exposed to the veneration of the faithful. In 1852 the head of St. Thomas was placed in a new and splendid reliquary. On this occasion Father Lacordaire preached, and it was decided that the Dominicans should once more have a convent in the city, which was effected the following year.

Finally, on the 24th July, 1878, Monsignor Desprez, Archbishop of Toulouse, made a

judicial examination and verification of the relics, and enclosed them in a superb case of gold and enamel. The Bishop of Montpellier, who preached on this occasion, expressed a fervent hope that they might be one day restored to the custody of the Dominican Fathers, in their beautiful church at Toulouse.

Chapter V.

St. Thomas Aquinas and Pope Leo XIII.

A SUMMARY of the acts of Leo XIII. for the glorification of St. Thomas, will be the most fitting close to this account of his life.

Before his accession to the Pontifical throne, Cardinal Joachim Pecci had been remarkable for his devotion to the doctrine of the Angelic Doctor. In 1859 he instituted an academy of St. Thomas in his Episcopal See of Perugia, and delighted in taking part in its discussions.

In June, 1875, the Cardinal Bishop presented an eloquent supplication to Pius IX., of holy and illustrious memory, who was also a fervent admirer of St. Thomas, that he should proclaim the Angelic Doctor, Patron of all universities, academies, and Catholic schools throughout the world. This petition was signed by many Cardinals, by nearly two hundred Archbishops and

Bishops, and by twenty-seven Generals of Religious Orders.

But it was reserved to Leo XIII. to grant the supplication he had himself made as Cardinal Pecci. As soon as possible after his election, he took active and effectual measures to revive the study of the philosophy of St. Thomas in the schools of Rome. In June, 1879, he sent for a learned professor of Naples to fill an important post in the Roman Seminary, for the express purpose, as he declared, of promoting the doctrines of St. Thomas. On the 14th of August the Pope published the *Encyclical, Æterni Patris*, from which the following passages are extracted.

After laying down the importance of Christian dogma being based on sound philosophy, Leo XIII. thus continues: "Amongst all the scholastic Doctors, their prince and the master of all, Thomas Aquinas, shines with incomparable splendour; Cajetan remarks of him that, *from having profoundly venerated the holy doctors who had preceded him, he had inherited, in some sort, the intelligence of all.* Thomas gathered up their doctrines as the scattered members of one body; he reunited them, classified them in admirable order, and enriched them in such a

manner that he is himself most justly considered as the special defender and the glory of the Church.

"Of docile and penetrating mind, of facile and sure memory, of perfect integrity of morals, loving only the truth, enriched with all sciences both Divine and human, justly compared to the sun, he reanimates the earth by the bright rays of his virtues, and fills it with the splendour of his doctrine.

"Whilst he distinguishes perfectly between reason and faith, he unites them in the bonds of mutual concord: he preserves the rights and protects the dignity of each: so that reason, borne on the wings of Thomas to the utmost limits of human intelligence, can soar no higher; whilst faith can obtain from reason no more numerous and efficacious helps, than those furnished from it by Thomas.

"We cannot, then, wonder at the immense enthusiasm of former ages for the writings of the holy Doctor. Nearly all the founders and legislators of Religious Orders have ordered their subjects to study the doctrine of St. Thomas, and to adhere to it religiously; they have provided beforehand that no one amongst them should depart with impunity, even in the least

point, from the teaching of so great a man. Without speaking of the Dominican family, who prize this illustrious Master as a glory belonging especially to themselves, the Benedictines, Carmelites, Augustinians, the Society of Jesus, and many other Religious Orders, have imposed this law on themselves, as is testified by their respective statutes."

After recalling the glories of the Schools of Paris, Salamanca, Alcala, Douay, Toulouse, Louvain, Padua, Bologna, Naples, Coimbra, and many others, "in which Thomas reigned as a prince, as in his own empire," the Pope enumerates many different eulogiums and testimonies of different Roman Pontiffs and others, in favour of St. Thomas.

In speaking of the Œcumenical assemblies of the Church, he continues: "In the Councils of Lyons, Vienna, Florence, Trent, and the Vatican, it seemed that St. Thomas himself took part; that he presided in some sort over the deliberations and decrees of the Fathers, and that he combated, with invincible vigour and the most happy success, the errors of Greeks, heretics, and rationalists. . . . A final palm seems to have been reserved for this incomparable man; he has secured, even from

the enemies of the Catholic Faith, the tribute of praise and admiration."

Leo XIII. concluded by a most pressing exhortation to his Venerable Brethren, to propagate vigorously, by all the means in their power, the "golden doctrine of St. Thomas," and this chiefly "for the defence and adornment of the Catholic Faith, for the good of society and for the advancement of science."

This solemn Encyclical produced a most striking effect throughout the Christian world. Adhesions arrived from all parts; from the Bishops, heads of religious houses, Catholic universities, and from many distinguished theologians. On the 7th of March in the following year, two thousand learned men from different countries had assembled at Rome, to celebrate the feast of the Angelic Doctor, and offer their homage to the intentions of the Pope. The Holy Father admitted them to a solemn audience, in presence of twenty-five Cardinals. In his speech to them he said, "In honouring the doctrine of St. Thomas, we have only proposed as a model of the highest splendour of virtue and science, the person of a man supremely versed in all divine and human knowledge, a man to whom all ages have

awarded the highest veneration, and who has even been compared to the Angelic Spirits themselves."

On the 8th of May, the *Roman Academy of St. Thomas Aquinas*, instituted by Leo XIII., was inaugurated. It was designed to be the head and centre of all other Academies for the diffusion of Thomist doctrine, and consisted of thirty members. The presidents were Cardinal Joseph Pecci, brother of the Pope, and the Dominican Cardinal Zigliara. The Holy Father endowed this Academy from his private purse. Twice a year it issues a review of the labours of its members, and those of other learned Catholics, on the doctrine of St. Thomas.

The Pope ordered, moreover, a new edition of the works of St. Thomas to be undertaken. The best of the former editions which had been compiled by order of St. Pius V., in eighteen volumes, had at this time become very scarce and rare.

Every possible precaution was taken by the Holy Father for the completeness and perfection of this great work. He appointed as editors a body of Dominicans of various nationalities, under the presidency of Cardinal

Zigliara, himself a member of their Order. They were enjoined to watch with extreme care over the integrity of the text, and to add the commentaries of the most illustrious interpreters of the Order. The printing was to be entrusted to the Chevalier Melandri, director of the polyglot typography of the Propaganda; and the Pope allotted a sum of three hundred thousand francs for the expenses. The directions were all given by the Holy Father himself in writing.

On October 3rd, 1880, Cardinal Simeoni, Prefect of the Propaganda, blessed the place where the work was begun About two years later, he presented the first volume to the Pope, who expressed his great satisfaction to the editors. "I am much pleased with this first volume," he said, "and I desire that this enterprise should be completed, in order that in every college and seminary the works of St. Thomas, or at least the two "*Summas*," may be in the hands of the masters and scholars, in a text as conformable as possible to the original." The work is still in progress, five volumes having already appeared.

Leo XIII. had worked a happy change by presenting St. Thomas to the enlightened spirits of the age, as the most learned of the

Saints; he now desired to excite the devotion of Christians to the most holy of learned men. In a Brief dated 4th of August 1880, exactly a year after the promulgation of the Encyclical, he instituted St. Thomas the Patron of all Christian schools. After describing the happy result of the former Encyclical, and extolling the virtues of St. Thomas, the Pope describes his peculiar fitness to be a model for youth. The Brief thus ends:—

"In virtue of our supreme authority, for the glory of God Almighty, and the honour of the Angelic Doctor, for the increase of learning, and the common welfare of human society, we declare the Angelic Doctor, St. Thomas Aquinas, Patron of all universities, academies, colleges, and Catholic schools; and we desire that he should be, as such, venerated and honoured by all. It is understood, nevertheless, that nothing is changed for the future as to the honours and rank given to the Saints, who may have hitherto been chosen, by academies, and colleges, for their particular patrons."

Father Joyau, whose admirable popular French life of St. Thomas, has supplied many of the foregoing details, tells us that this crowning act of honour to the Angelic Doctor has

been received with enthusiasm. Since its promulgation," he says, "the feast of the celestial Patron has been celebrated in universities, colleges, and Catholic schools, with a solemnity unknown before. In the morning, masters and scholars assemble at the foot of the altar to ask of the God of the Eucharist, whose praise is continually chanted by St. Thomas, the purity which gives clearness to the mind to penetrate the mysteries of science, and the love which inflames the heart to the practice of virtue. In the evening the meetings of the academies, collect learned and brilliant audiences, and eloquence, poetry, and music rival each other in expressing the praise of the Prince of Doctors."

In some dioceses the Pope has transferred the religious solemnity to the Sunday after the 7th of March, with a Plenary Indulgence to all professors and scholars of Catholic schools. His Holiness has also granted partial indulgences to the numerous prayers of St. Thomas, which have been collected for the use of schools.

One of these small books contains the little office of St. Thomas, approved by the Congregation of Rites, and indulgenced by the Holy Father. It comprises also the different prayers

composed by the Angelic Doctor; it serves in some manner as a supplement to the life of St. Thomas.

THE END.

APPENDIX

The Angelic Warfare

(A.)

THE cord with which the Angels girded St. Thomas, and which he wore till the end of his life, was preserved by John of Vercelli, General of the Order, in his convent. It was afterwards removed, with other relics, to the convent of Chieri, in Piedmont, where it still remains; it is arranged round a branch of coral, and enclosed in a reliquary.

The colour of the angelic cord is white. It is flat and rather wider than a straw; the filaments which compose it are of such extreme fineness that it is impossible to decide their substance. There are two loops at one of the ends, through which the other passes. The end which hangs down has fifteen knots upon it, in honour of the fifteen mysteries of the Rosary. In 1580, Father Cyprian Uberti, a Dominican, caused similar cords of linen threads to be made, and they became widely spread throughout Italy. A Confraternity was afterwards established at Louvain, called the Angelic Warfare, and it has extended to England and Ireland amongst other countries. The

Jesuit Father Camillo Quadrio, writing in 1660, declares that it would require many volumes to relate the graces which have been obtained by wearing the holy cord. St. Aloysius of Gonzaga, a fervent client of St. Thomas, wore this girdle to the end of his life, and recommended it to all he knew. St. Joseph Calasanctius, and many other Saints have done the same.

The Confraternity of the Angelic Warfare has been enriched with great Indulgences by several Popes. Its Feast is on the 28th of January, the day of the translation of St. Thomas.

(B.)

Blessed James of Bevagna and Blessed Ambrose of Siena, were both born in the year 1220. "On the night in which Blessed James was born," says an old writer, "three half moons were visible, in each of which the figure of a Friar Preacher was seen. In the daytime, also, when the sun was shining, they were discernible for a long time, and a student began to cry out in the streets of the town (Bevagna); 'To the schools, to the schools," and when questioned what he meant, said, "The Masters whom the world wishes to hear, have come into the world.' Now, about this time were born St. Thomas, the Angel of the Schools, Blessed Ambrose of Siena and Blessed James of Bevagna."

THE THREE METEORS.

To face p. 248.

Blessed James of Bevagna was celebrated for his preaching, and worked many miracles, amongst others those of raising two persons from the dead. He died in 1301.

Blessed Ambrose of Siena was so deformed at his birth, his limbs being twisted, that no one could see him without pity, and he had to be covered up when he was carried out. When he was about a year old, his nurse, Flora, took him to the Dominican Church of St. Mary Magdalen, where she was accustomed to pray for his recovery, and placed him before the relics of that Saint. Ambrose stretched out his arms, which he had not been able to move before, and cried out three times the holy name of Jesus ; immediately his limbs lost their deformity, became well shaped, and his face quite beautiful. Like James of Bevagna, he was in after life chiefly engaged in preaching and consoling the inhabitants in the towns devastated by Frederick II. He had a wonderful talent of reconciling those who were at variance. The citizens of Siena entreated him to make their peace with Pope Clement IV. He did so, having first insisted on their making up their own quarrels, and being all of one mind.

But they again rebelled, and a second time Ambrose had to implore their pardon. When he appeared before the Pope, his face seemed on fire with a super-

natural light, and the Holy Father exclaimed, "Father Ambrose, it is not necessary for you to speak. I grant all you wish to ask from me." The people of Siena instituted a feast to commemorate this event. He also obtained the reconciliation of Conradin, grandson of Frederick II., with the Pope, at the request of the young prince, and all censures were removed from him. But Louis of Anjou caused the sentence of death on Conradin to be carried out soon afterwards. Blessed Ambrose died in 1286. Most wonderful and numerous miracles were worked at his tomb in Siena.

(C.) St. Thomas and St. Bonaventure.

The poet, Dante Alighieri, who was born at Florence in 1265, studied philosophy at Florence Bologna, and Padua, in the Dominican schools, and went to Paris for his theology, in which he acquired the greatest renown. His profound study of the works of St. Thomas is evinced not only by the love with which he devotes four magnificent Cantos of the Paradise to the Angelic Doctor, but still more by his close adhesion to his doctrine. Modern men of science have carefully compared the articles of the Summa, with the stanzas of the poem concerning God, the nature of the Angels, and Man. They have come to the conclusion that, in a different form, the theology of the Summa and of the Divina Comedia is

the same, especially in the description of the soul which, after having expiated its sins, passes to eternal glory.

In the tenth Canto of the Paradiso, the poet is conducted by Theology, under the form of Beatrix, to Paradise, where he beholds St. Thomas, who says to him :

One of the Lambs of that blest flock was I,
Which Dominic so leads in righteous ways,
They thrive unless they fall by vanity.
He who is nearest to me on the right,
Was Albert, my erewhile instructor, who
Lived at Cologne ; Aquinas am I hight.*

St. Thomas then shows him other theologians, amongst whom are Peter Lombard, Denis the Areopagite, the Venerable Bede and others. In the next Canto, Dante proposes several doubts to the Saint, who then speaks to him of the state of the thirteenth century, the struggles of the Church, and the ravages of Cæsarism and heresy. He then relates how :

The Providence, inscrutable and wise,—

* * * *

To the intent and holy end that she,
Whose spousals were confirmed with cries and blood,
(Herself secure and firm in faith) might be
More closely to her loving One allied—
Appointed two conductors, each endued
With heavenly strength to be to her a guide.
Effulgence like the Seraphim one showed ;
The other—such his wisdom upon earth—

* Cary's Dante.

Like to the cherubim in lustre glowed,
Of one I will discourse, since of the two,
In praising one do I declare the worth;
For both preserved the selfsame end in view.

St. Thomas then pronounces a glowing eulogium on St. Francis and his bride Poverty.

Not long the period from his glorious birth,
When, with extraordinary virtue blest,
This wondrous Sun began to comfort earth,
Bearing, while yet a child, his father's ire,
For sake of her whom all as death detest,
And banish from the gate of their desire.
Before the spiritual court, before
His father too, he took her for his own;
From day to day then loved her more and more.
Twelve hundred years had she remained, deprived
Of her first Spouse, deserted and unknown.

St. Thomas continued the history of St. Francis, and St. Bonaventure, in the twelfth Canto, takes up the praise of St. Dominic. After speaking of the birth of St. Dominic in Castile, and its wonderful circumstances, he continues:

Through the inspiration of the Spirit, he,
From his Possessor, Dominic was named—
For he was wholly His—with patient toil
He in Christ's garden wrought incessantly.
A chosen help to cultivate the soil,
He seemed indeed the trusted friend of Christ?

St. Bonaventure then proceeds with an eloquent and fervent description of the life of St. Dominic.

(D.)

The historians of St. Thomas give no further

mention of Father Reginald of Piperno, the faithful companion and confessor of St. Thomas, during the last years of the Saint's life. But there is reason to believe that he suffered martyrdom during the latter part of the thirteenth century. The French Dominican Calendar of illustrious persons of the Order commemorates on the 19th June "Father Reginald of Piperno, *who is believed to have been the confessor of St. Thomas.* He was crucified with his head downwards by the Saracens, in derision of Jesus Christ and His Cross, and continued in this state for three days without ceasing to announce the Word of God*."

(E.)

The Convent of Salerno possessed, besides the right hand of St. Thomas, the body of his sister Theodora. On the coffin being opened some years after her death, the exquisite odour it exhaled, which penetrated all those present, confirmed the popular opinion of her sanctity. In the Convent belfry hung the miraculous bell, which was called the Bell of St. Thomas. It was so high that it could only be reached by a ladder. It always tolled before the death of one of the Religious, or lay brothers. This was such an established fact that, when it sounded,

**Bibliothèque Dominicaine. Méditations sur la vie et les vertus des Saints et des Bienheureux de l'ordre de St. Dominique.* Paris. Poussielgue Rusand, 23 Rue Saint Sulpice. 1859.

every one prepared for death; and the doctors, where they were doubtful about a case, invariably asked if the bell of St. Thomas had been heard. It often happened that when it tolled, those who were despaired of, recovered, and those in perfect health died.

These facts have been attested by the most authentic witnesses, as late as the year 1678.

Works by the Dominican Fathers.

For Colleges and Convent Schools.

AN ENGLISH EDITION OF THE LITTLE OFFICE OF ST. THOMAS AQUINAS (approved by the Sacred Congregation of Rites), with the Maxims and Prayers of the Angelic Doctor. By FATHER PIUS CAVANAGH, O.P. *Price* 2d.

GLEANINGS FOR SAINTS AND SINNERS ABOUT ST. MARY MAGDALEN. By the same. *Price* 6d. Boards, 10d.

ST. DOMINIC'S MISSION BOOK. By the same. *Price* 1d. (Tenth thousand.)

THE GARDEN OF DIVINE LOVE. By FATHER J. A. MALTUS, O.P. Complete edition. Cloth, 2s. 6d.

THE TRUE LOVE OF GOD and other Devotions of Divine Love. Refuge of Mary, &c. By the same. A few copies only left in calf and morocco bindings.

THE LITTLE GARDEN OF DIVINE LOVE. By the same. Second edition. Cloth, 6d.

THE LIFE OF ST. LEWIS BERTRAND, Friar Preacher of the Order of St. Dominic. By FATHER BERTRAND WILBERFORCE, O.P. Second edition. Cloth, 6s.

THE LITTLE BOOK OF THE HOLY ROSARY. By the same. 1d.

Burns and Oates, Limited, London and New York.

LIFE OF ST. VINCENT FERRER, O.P. By Father Dixon, O.P. Cloth, 5s.

LIFE OF BLESSED ALBERT, O.P. By the same. 8vo. Cloth, 6s.

A MANUAL FOR DOMINICAN TERTIARIES, being the Rule and Life of the Third Order of St. Dominic. By Father Philip Limerick, O.P. Cloth, 2s.

THE ROSARY: its History, Confraternity, and Indulgences. By Father Wilfrid Lescher, O.P. Wrapper, 3d. Cloth gilt, 1s.

THE EVOLUTION OF THE HUMAN BODY: the substance of a Paper read before the Academia of the Catholic Religion. By the same. 6d.

THE PERFECTION OF MAN BY CHARITY: A Spiritual Treatise.. By Father Reginald Buckler, O.P. Crown 8vo. Cloth, 5s.

ST. PETER CLAVER, OF THE SOCIETY OF JESUS, "The Apostle of the Negroes." By Father John Procter, O.P. 6d.

Edited by the Dominican Fathers.

THE ROSARY. Organ of Rosarians. 1d. Monthly.

THE LIFE OF ST. DOMINIC. Translated from the French of Henri Dominique Lacordaire, by Mrs. Hazeland. Cloth extra, bevelled boards, red edges, 6s. 6d.

THE DOMINICAN HYMN BOOK, with Vespers and Compline. Wrapper, 4d. Boards, 6d. Cloth, 1s.

ST. DOMINIC'S HYMN BOOK. Cloth, 1s.

THE DOMINICAN HOLY WEEK BOOK. Cloth, 1s. 6d.

Burns and Oates, Limited, London and New York

Date Due

4870

922-D
T C18

Cavanagh, Paul, O.P.

AUTHOR

Life of St. Thomas Aquinas

TITLE

DATE LOANED	BORROWER'S NAME	DATE RETURNED